

*Yohannis Ruyss
Lavit & Ruyss*

The Goipel
les and Epistles
of all y^e Sodayes
& sayntes dayes

Which are
red
in the church all
the yere.

Ricardus Grafton
excudebat.

I 5 40

15



40

Hinricus TIES

Anno Domini 59

Leinwischk
157

57, 90

There begynneth the
 .Pystels and Gospels of
 the Sondages and festi-
 uall holy dayes, newly
 corrected and amended.

The Pystle on newe yeres
 daye. The seconde
 chapter vnto
 Tytus.



Most dere beloued Ty-
 tus. The grace of God
 that byngeth saluacyō
 vnto al men, hath appea-
 red, & teacheth vs that
 we shuld denye vngod-
 lynes & wordly lustes:
 and that we shulde lyue soberly, rygh-
 tuously & godly in thys present worlde,
 lokinge for the blessed hope, and appe-
 ryng of the glozy of the myghty God,
 and of our sauoure Iesu Chryst, which
 gaue him selfe for vs, to redeme vs from
 all vnyghtwesnes, & to pouрге vs a pe

The Epistles and Gospels.
euliar people vnto him selfe, feruently gy-
tien vnto good workes. These thynges
speake, and exhorte.

The Gospell on newe yeres daye.

The seconde chapter of Luke. C.

AND whan þe eyght daye was
come, that the chyld shuld be
circūcysed, hys name was cal-
led Iesus, whych was named
of the angell before he was co-
ceaved in the mothers wombe.

The Epistle on þe twelfte day.

Eccl. ix. A.

AND therfore get the vp by ty-
mes (o Ierusalē) for thy lyght
cometh, & the glory of þe Lorde
is rysen vp vpon the. Then take heade,
For whyle þe darkenes & myste couereth
the earthe and the people, the Lorde shall
shewe þe lyght, and hys glory shall shyne
by the. The heythen shall come to thy
lyght, & the kynges to the lyghtnes that
is rysen ouer the, lyft vp thyne eyes, and
loke rounde aboute the: All these gather
them selues, & come to the, Sonnes shall
come vnto the from farre, and daughters

V
ky
fro
W
we
east
Her
ges
wy
se p
geth
Thy
hym

In Englyshe. Jo. iij.

Shall gather them selues to the on euery
syde. When thou seyst thys, thou shalt
maruell exceedyngly, and the lawe wyl
go to thy harte, So thus she may be con
uerted vnto the, that is, the strenght of
the hethen shall come vnto the. The mul
titude of Camels shall couer the, the dyo
medaryes of Madian & Epha. All they
of Saba shall come, bryngyng golde ad
incense, & the wynges þe prayse of þe Loꝝd.

The Gospell on twelfte daye.

The.ii. chapter of Mathewe. A.

When Iesus was boꝛne at Bethleē
in Iury, in þe tyme of Herode the
kyng, Behold, there came wyse men
frome the East to Ierusalem, sayng,
Where is he that is boꝛne kyng of Je
wes? For we haue sene hys sterre in the
east, & are come to worshype hym. Whe
n Herode the kyng had herde these thyn
ges he was troubled, and all Ierusalem
wyth hym. And he gathered all the chye
fe prestes and scribes of the people to
gether, and demaunded of them, where
Chyste shulde be boꝛne. They sayde to
hym. In Bethleem in Jewye, for thus

Pyttles and Gospels

It is wytten by the Prophet. And thou
Bethleem in the lande of Iury, art not
the lest concernynge the princes of Iuda.
For out of the Mall comine a captayne
whych the Mall gouerne my peop. e Israel.
Then Herode pruely called þ wylse men
and deligently enquired of them, þ tyme
of þ Starre þ appeared. And sente them
to Bethleem, sayinge: Go, and serche di-
ligetly for þ chylde: & when ye haue foud
hym, brynge me worde þ I maye comine
and worshyp hym also. When they had
herde the kynge, they departed. And lo,
the Starre whych they sawe in þ East
went before them vntyll it came & stode
ouer þ place where þ chylde was. When
they sawe the starre they were mercie-
louly glad. And entred into the house,
and founde the chylde wyth Mary his
mother And kneled dwne, and worshyp-
ped hym, and opened theyr treasures, and
offered vnto hym gyftes, Golde, Frank-
ensence, and Myrr. And after they were
warned of god i theyr slepe, þ they shuld
not go agayne to Herode: they retourned
into theyr owne countre by another way.

in Englyshe.

Jo. iiii.

The Epistle on Sondaye wythin
the vtas of the Epyphany.

Up, and receyue lyght Ierusalem
ac. Ye shall fynde thys
Epistle on. xii. day.

The Gospell on the Soday
wythin þ vtas of Epyphany.

John fyrst Chapter. D.

Iohn sawe Iesus comynge to him,
and sayd: Beholde the late of God,
whiche taketh away þ synne of þ world.
Thys is he of whome I sayde: After me
commeth a man whiche was before me,
for he was soner then I, and I knewe
hym not: but that he shulde be declared
to Israel. Therefore am I comynge bapty
synge wyth water. And John bare recoz:
de sayinge: I sawe þ spiryte descēdyng
from heauen, lyke to a doue, and it abode
vpon hym, & I knewe hym not, he that
sente me to baptyse in the water, sayde
to me on whom thou shalt se the spiry:
te dyscende, and tarye styll on hym: that
same is he whych baptyseth wyth þ ho:
ly ghost. And I sawe and bare recozde,
that thys is the sone of God.

¶ iiii

Pytles and Gospels

The Pytyle on the fyrst Sondaye
after yvtas of Epyphany. Ro. xii. A.

Brethren. I beseeche you by the
mercifulnesse of God, that ye
make youre bodyes a quicke
sacrifyce, holy and acceptable vnto God,
whiche is your reasonable seruyng of
God: and fashion not your selues lyke
to this worlde: but be ye chaūged in your
shape by the renuyng of your wyttes,
that ye may fele what thinge that good,
that acceptable, & perfyte wyll of God
is: for I say through the grace that vn-
to me is gyuen, to euery man amorge
you: þ no man esteeme of hym selfe more
then it becometh hym to esteeme, but that
he discretly Iudge of hym selfe accor-
dyng as God hath dealte to euery man
the measure of fayth, as we haue many
membres in one body, and all membres
haue not one offyce. So we beynge many,
are one body in Chryste, and euery man
amōg oure selues one an others mēbres.

The Gospell on the fyrste
Sondaye after vtas of Epy-
phany. Luke. ii. chapter. f.

in Englyshe. Fo. v.

When Iesus was twelue yere olde they wente vp to Ierusalem, after the custome of the feast, and when they had fulfilled the dayes, as they returned home: the chylde Iesus abode styll in Ierusalē, vnknowynge to hys father & mother, for they supposed he had ben in the cōpany. They came a dayes Iourne, & sought hym amonge theyr kynsfolke & acquayntaunce, and founde hym not. They went backe agayne to Ierusalem, and sought hym and it fortuneth that after thre dayes, they founde hym in the temple syttyng in the myddest of the doctors, bothe hearynge them & posyng them: and all that herde hym meruayled at hys wyt & answeres. And when they sawe hym, they were astonied. And hys mother sayde to hym: Sone why hast thou thus delt wyth vs? Beholde, thy father and I haue sought the, sorrowynge. And he sayde vnto them: Howe is it that ye haue sought me? Wylst ye not that I must go aboute my fathers busynes? And they vnderstode not his sayng which he spake to the. And he wēt w them & ca-

Pytles and Gospels

me to Nazareth, & was obediēt to theym;
but his mother kept all these thynges in
her herte, & Iesus encreased in wysdomē
& age: and in fauoure wyth God & man.

The Pistle on the secōde Son-
daye after yntas of þe Epyphany.

The. xii. Chap. to þe Romayns, L.

Brethren, seinge þe we haue dy-
uers gyftes accordynge to the
grace þe is gyuen vnto vs. Yf
any man haue þe gyfte of Prophecie, let
hym haue it that it be agreynge vnto the
fayth. Let hym þe hath a office wayte on
hys offyce. Let hym þe teacheth take hede
on his doctrine. Let hym þe exhorteth, gy-
ue attendaunce to hys exhortacion. If
any man gyue, let hym do it wth syn-
glenes. Let hym þe ruleth, do it with diligen-
ce. If any man shewe mercy, let hym do
it wyth cherefulnes: let loue be wythout
dissimulacion, hate þe whyche is euil, &
cleue to þe whyche is good. Be kynde one
to another wth brotherly loue in guy-
ngē honoure, one before another, let not
the busynes whych ye haue in hāde be tes-
tyfous to you. Be feruent in the spiryte,

in Englyshe.

Jo. vi.

aplye your selues to the tyme. Reioyse in hope, be pacyent in tribulacyon, continue in prayer, distrybute to the necessyte of the sayntes, & be diligēt to harbour. Blysse them which persecute you, blysse, but curse not. Be mery wyth them that are mery, wepe wyth thē that wepe. Be of lyke affeccyon one towarde another. Be not hye mynded, but make your selues equall to them of the lower sorte.

The Gospell on the.ii. Soday after the vtas Epyph. John. ii. Cha. 3.

There was a maryage in Cana a Cyte of Galylee, and Iesus mother was there. Iesus was called also and hys discyples vnto the maryage. And when the wyne fayled, Iesus mother sayde vnto hym. They haue no wyne. Iesus sayd vnto her. Woman, what haue I to do wyth the? Myne houre is not yet comie. Hys mother sayde vnto þe ministres, Whatsoeuer he sayth vnto you, do it. There were standyng, syre water pottes of stone, after the manner of purifyenge of the Jewes: conteynyng two or thre fythyns a pece. Iesus

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sayde vnto them. Fyll the water pottes,
and they fylled them vp to þ herde bym
me, and he sayde vnto them. Drawe out
nowe, and beare to the gouernour of the
feast, and they dyd beare it. When þ ri
ler of the feast had tasted the water that
was turned to wyne, neyther knewe
whence it was, (but the minysters that
drew the water, knewe). He called the
Sydegrome, and sayde vnto hym. All
men at the begynnynge set forth good
wyne, and when men are dronke, then
that whych is worse: but thou haste ke
pte backe the good wyne vntyll nowe.
Thys begynnynge of miracles dyd Je
sus in Lana of Galyle, and shewed hys
glozy & hys discyples belcued on hym.

¶ The Pyssle on the thyrde
Sonday after the vtas of the
Epyphany. Rom. xii. chap. L.

B Rethren. Be not wyse in your
re owne opynyons. Recōpence
to no mā euyl for euyl, purde
before hāde thynges honest in the syght
of all men, yf it be possyble. Yet in your
partees haue peace with all men. Dearly

in Englyshe. Fo. vii.

beloued, auége not youre selues: but gyue rowme to the wraathe of God. For it is wyttten. Vengeance is myne, and I wyll rewarde it, sayth þe Lorde. Therfore if thy enemye hūger fede hym, yf he thyrst, gyue hym drynke. For in so doynge thou shalt heape coles of fyre on his heed. Be not overcōme of euyll, but ouercome euyll wyth goodnes.

The Gospell on the thyrde
Sonday after þe vtras of Epy-
phany. Mat. viii. Chap. A.

When Iesus was cōme dwne from the mountayne, moche people followed hym. And lo there came a Leppre, and worshypped hym, sayenge. Mayster yf thou wylt, thou cāste make me cleane. He put forth the hrs hande, & touched hym sayenge. I wyl, be thou cleane: and immediately thys leprozoly was clēsed. And Iesus sayd vnto hym. Se thou tell no man but go & shewe thy selfe to the preeft, and offer the gyfte that Moyses cōmaunded in wytnesse to thim. When Iesus was entred into Capernaum, there came vnto hym a certayne Cēturion, besycheinge

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hym and saynge. After, my seruante
lyeth sycke at home of þe pallasre, and is
greuously payned. And Iesus sayde to
hym: I wyll come, & cure hym. The Cen-
turion answered, & sayd: Syr, I am not
worthye þe thou shuldest come vnder the
rofe of my house: but speake the worde
only, & my seruante shall be healed. For
I also my selfe am a man vnder power,
and haue souldyers vnder me, and I say
to one, go, & he goeth: & to another, come,
& he cometh: & to my seruante, do this,
& he doeth it. When Iesus herde that he
meruayled, & sayd to them that folowed
hym: Verely I saye vnto you, þe I haue
not founde so great fayth: no not in Is-
rael. I say therefore vnto you: that many
shall come from the East, & weste, & shall
rest wyth Abraham, Isaac, and Jacob,
in þe kyngdom of heauen. And þe chyl-
dren of þe kyngdome shall be caste out: to the
bitter darkenesse, there shall we wepyng
& gnawing of teethe. Then Iesus sayd
to þe Centurion: Go thy way, & as thou
hast beleued, so be it to the. And his ser-
uant was healed the same houre.

in Englyshe. fo. viii.

The Byble of þ fourth Sō-
daye after the vtas of Epypha-
ny. Romayns. xiii. Chap. B.

Bethen. Owe nothyng to any
man: but to loue one another.
For he þ loueth another fulfyl-
leth the lawe. For these cōmaūdemētes,
þ shalt not cōmyt aduoutry. Thou shalt
not kyl. Thou shalt not steale. Thou
shalt beare no false wytnes. Thou shalt
not despyse, and so forth. Yf there be any
other cōmaūdemēt, they are all cōprehe-
ded in this sayenge. Loue thy neyghbour
as thy selfe: loue hurteth not hys neygh-
bour. Therefore loue is the fulfyllinge
of the lawe.

The Gospell on þ fourth
Sōday after þ vtas of Epy-
phany. Mathew. viii. cha. C.

When Iesus entred into a shyp, and
hys discyples folowed hym. And
beholde, there arose a greate storme i the
see, in so moche that þ shyppe was hyd
wyth waues: & he was a slepe, & hys dis-
cyples came vnto hym and awoke hym
sayng: Master, saue vs, we perishe. He

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sayde vnto them. Why are ye careful,
o ye of lytell fayth? Then he arose & re-
buked the wyndes & the See: & there fo-
lowed a great calme, & the men meruay-
led & sayd, what man is thys, that bothe
the wyndes, and See, obey hym.

The Pyssle on the .v. Sondag
after the vtas of Epyphany. to
þ Colossenses thyrde Chap. V.

Brethre. Nowe as electe of god
holy & beloued, putte on tender
mercy: kyndnesse, hūblenesse,
of mynde, mekenesse, lōge sufferynge, for-
bearynge one another forgyuynge one a
other. Yf any man haue a quarell to an
other, euen as Chryst forgauē you, euen
so do ye: aboue all thynges put on loue,
which is þ hōd of pfytenesse, & the peace
of God reioyce i your hertes: to þ which
peace ye are called in one body: & se þ ye
be thākefull. Let þ worde of Chryst dwell
in you plentiuously in all wysdom, teache
and exhorte your owne selues in psal-
mes, and hymnes, & spirituall songes:
thankfully syngynge in your hertes to
the Lorde. And all thynges whatsoeuer

Pytles and Gospels. Fo. ix.

ye do in worde or dede, do it in the name of the Lorde Iesus: gyuynge thākes to God the father by him.

¶ The Gospell on the .v. Sondag after the vtas of Epiphany. Matth. xiii. Cha. d.

Iesus sayde to hys discyples. The kyngdome of heauen is lyke vnto a man that sowed good seede in hys felde, but whyle men slept, there came his foo, and sowed tares amonge y^e wheate & went hys waye. When the blade was spronge vp, and had brought forth fruite, then appeared the tares also. The seruauntes came to the housholder, and sayde to hym. Syr dydest thou not sowe good seede in thy felde, from whence then hath it tares. He sayde, vnto them. The enuiose man hath done thys. Then the seruauntes sayde vnto hym. Wylt thou then that we go and gather them? And he sayde naye: leest when ye go about to weede out the tares, ye pluche vp also wth them the wheate by the rotes, let bothe growe together tyll haruest comme, and in tyme of haruest, I wil saye to my reas-

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pers. Gather ye fyrst þ tares, and bynde
them in sheues to be burnt: but gather
the wheate into my barne.

The Pistle on the Sodaye af-
ter weddyng goeth out, called He-
ptuagesima. i. Corynthyans. ix.
Chapter. D.

Brethre, Perceyue ye not howe
that they whyche runne in a
course, runne all, but yet one re-
ceyuethe the rewarde: runne so that ye
maye optayne. Euery man that proueth
maystryes absteyneth from all thinges,
and they do it to obtayne a corruptible
crowne, but we to obtayne an vncor-
ruptible crowne. I therfore so runne, not
as at an vncertaine thinge, so fyght I
not as one that beateth þ ayre, but I tame
my body, and bringe him in to subiec-
tyon: lest after that I haue preached to
other, I my selfe shulde be cast awaye.
Brethren, I wolde not that ye shulde be
ignozaunt of this that our fathers were
all vnder a cloude, and all passed through
the see, & were all baptised vnder Moyses
in the cloude & in the see, & dyd all eate of

one spirituall meate, & dyd all drinke of one maner of spirituall drinke, And they dronke of that spirituall rocke that folowed them: which rocke was Christ.

The Gospell on the sondaye after weddyng goeth out, called Septuagesima. The. xx. Chapter of Mathewe. A.

Iesus sayd vnto his disciples. The kyngdome of heauen is lyke vnto a man þ was an hosholder, which went out early in the mornynge to hyre labourers into hys vinyarde, and he agreed with the labourers for a peny a daye, and sent them into his vinyarde. And he went out aboute the thyrde houre, & sawe other standyng ydle in the market place and sayde to them, go ye also into my vinyarde, and whatsoeuer is ryght, I wyll gyue you. And they went theyr waye. Agayne he went out about þ fyrte and nynt houre, and dyd lykewise. And he went out about the eleuenth houre, & founde other standing ydle and sayde to them. Why stande ye heare all the daye ydle? They sayde vnto hym: because

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no man hath hyred vs. He sayde vnto them. Go ye also in to my vinyarde, and whatsoeuer shall be ryght that shall ye receyue. When euyn was comme, the Lorde of the vinyarde sayde vnto the Stewarde, call the laborers, and gyue them theyr byre: begyn at the last, tyll þe comme to þe fyrst. And they whych were hyred aboute the eleuenth houre, came & receyued euery man a peny. Then came the fyrst, supposyng that they shulde receyue more, and they lyke wyse, receyued euery man a peny. And when they had receyued it, they grudged agaynst the good man of the house sayenge. These last haue wrought but one houre, & thou hast made the equal vnto vs, which haue borne the burthen, and heate of þe daye. He answered to one of them sayenge. Frende, I do the no wronge: dyddest not thou agree with me for a peny? Take that whyche is thy duety, and go thy waye, I wyll gyue vnto thys last as muche as to the. Is it not lawfull for me, to do as me lysteth wyth myne owne? Is thyr eye euill because I am good?

in Englyshe.

For xi.

So the last shall be fyrste, and the fyrste laste. For many are called, and fewe are chosen.

The Pystle on the Sondaye Lera gesima. The seconde pystle to the Corinthyans, the.xi. Chapter. D.

Brethren, ye suffer fooles gladly, bycause that ye your selues are wyse, for ye suffer euen yf a man bringe you into bondage, yf a mā deuoure, yf a man take, yf a man exalte hym selfe, yf a man smyte you on the face. I speake as concernyng rebuke, as though we had ben weyke. Howe be it wherin soeuer any man dare be bolde, I dare be bolde also. They are Chyrewes, so am I. They are Israelytes, euen so am I. They are the seede of Abraham, euen so am I. They are the ministers of Christ, I speake as a foole I am more, in labours more abundant, in streppes aboue measure: in prison more plēteously, in death ofte, of the Jewes, fyue tymes receyued I, euerp tyme fortye streppes same one. Chyyle was I beete with rodde, I was ones stoned. I suffered

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Thyſe thypwake, nyght and daye haue
I ben in the depth of the ſee, in tourney-
enge often, in peryls of water, in peryll
of robbers, in icoperdes of my owne
nacion, in ieoperdes amonge the hethen.
I haue ben in peryls in cyties, in peryls
in wyldernes. in perels in the ſce, in pe-
ryls amonge falſe bꝛethꝛen, in labour, &
trauayle in watchynge often, in hunger
in thyrſte, in faſtynge often, in colde and
nakednes, beſyde the thynges whyche
outwardly happen vnto me, I am com-
byed dayly, and care for all congregacy-
ons. Who is ſycke and I am not ſycke?
Who is hurte in faythe, and my hearte
burneth not? Yf I muſt nedes reioyſe,
I wyll reioyſe of my infirmytes, God
the father of oure Lorde Jeſus Chriſte,
whlych is bleſſed for cuermore, knoweth
that I lye not.

The Goſpell on the ſondaye of
Hexageſima. The. viii. Chap-
ter of Luke. A.

When much people were gathered to-
gether, & were come to Jeſus oute
of þ cyties, he ſpake by a ſymilitude: A

sower went out to sowe his seed, & as he
 sowed, some fell by þe wayes syde, and it
 was troden vnder fete, & the foules of þe
 ayre deuoured it vp. And some fel on sto-
 nes, & as sone as it was sprōg vp, it wyd-
 dered away, because it lacked moystnes.
 And some fell amonge thornes, and the
 thornes spronge vp with it, & choked it.
 And some fell on good grounde, & sprōge
 vp, & bare fruyte an hundredth folde. And
 as he sayde these thynges, he cryed. He þe
 hath eares to heare, let him heare. His
 disciples asked hi, saying: What maner
 of similitude shuld this be? And he sayd:
 Unto you it is geue to know þe secretes
 of þe kyngdō of God, but to other in sy-
 militudes, þe whē they se, they shuld not
 se, & whē they heare they shulde not vn-
 derstāde. The similitude is this. The seed
 is þe worde of God, those that are besyde
 the waye, are they þe heare & afterwarde
 cometh þe deuyl & taketh awaye þe worde
 out of theyr heartes, leest they shulde be-
 leue, & be saued. They on the stones, are
 they which whē they heare þe worde, re-
 ceauē it with ioye: & these haue no rotes,

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Whych for a whyle beleue, and in tyme of temptacyon go awaye. That whiche fell amonge thornes, are they which heare and go forth, and are choked with care, and ryches, and voluptuous lyuynge, and bring forth no frute. That in the good ground, are they whiche with a good and pure hert, heare the word and kepe it: and bringe forth frute with patience.

The Pyssle on the Sondaye of Quinquagesima. The. i. Pyssle to the Corinthyans. xiii. Chapter. A.

Brethren, though I speake with the tonges of men & aungells, and yet haue no loue I were euen as a sounnyng brasse and as a tynnyng cymball. And though I coude prophesy, and vnderstode all secretes, & all knowledge. Yee yf I had al faryth, so that I coude moue mountaynes out of theyr places, and yet haue no loue, I were nothyng. And though I bestowed all my goodes to fede the poore & though I gaue my body euen that I burned, & yet haue no loue, it ppyteth me nothyng.

Loue suffreth longe and is courteous, loue enuyeth not, loue doth not frowardly, swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thynketh not euyl, reioyseth not in iniquite: but reioyseth in the tructh, suffreth althynges beleueth althynges, hopeth althynges, and endureth althynges. Though that the Prophecyenge fayle, eyther tonges shall cease, or knowledge vanysh awaye: yet loue falleth neuer awaye: for our knowlodge is vnperfyte & oure Prophecyenge is vnperfyte. But when that whych is perfyte is comme, then that whych is vnperfyte shalbe done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagined as a chylde. But as soone as I was a man, I put away all chyldeynesse: nowe we se in a glasse, euen in a darke speakynge: but then shall we se face to face. Nowe I know vnperfytely: but then shall I knowe euen as I am known. Nowe abydeyth fayth, hope, & Loue, euen these thre: but the chiefe of them, is loue.

Pytles and Gospels

The Gospel on the Sondaye of
Sexagesima. The. xviii. chapter of
Luke. J

Iesus toke to hym the twelue and
sayde vnto the: beholde, we go vp
to Ierusalem, and all shalbe fulfilled þ
is wytten by the Prophetes of þ sonne
of man. He shalbe deliuered vnto the
gentyls, and shalbe mocked, and shall be
dyspytfully intreated, and shall be spyt
ted on, and when they haue scourged
hym, they wyll put hym to deathe: and
the thyrde daye, shall he aryse agayne.

They vnderstode none of these thynges
and this sayenge was hyd fro the: & they
perceyued not the thynges whiche were
spoken. It cam to passe, as he was come
nere to Iericho, a certayne blynde man
sat by the waye syde beggyng, & when
he herde the people passe by, he asked
what it ment. They sayd vnto him: that
Iesus of Nazareth wete by: and he crye
ed sayenge: Iesus the sonne of Dauid,
haue mercy on me. And they which wete
before rebuked hym, because he shulde
holde his peace. And he muche the more

In Englyshe. Fo. xliii.

tryed. Thou sonne of David haue mercy on me. Iesus stode styll: & comaunded hym to be brought to hym. And when he was comme nere, he asked hym sayenge. What wilt thou þat I do vnto the? And he sayde. Lord, that I maye receyue my syght. Iesus sayde vn'o hym. Receyue thy syght: thy fayth hath saued the. And immediatly, he saue and folowed hym prayng God, and all the people when they saue it, gaue laude to God.

The Epistle on Alshewednes daye.
The. ii. Chapter of Joel. D.

Oure Lorde sayth, turne to me with all youre hertes, in fastyng and lamentacyon: and teare your hertes, & not youre garmentes: and turne vnto the Lorde your God. For he is full of mercy and compassyon, longe or he be angry, and greate in mercy, and repenteth whē he is at poynte to punyſhe. Who can tell whether the Lorde will turne and haue compassyon, and shall leaue after him a blyssynge, sacrifice, and drinkeofferinge vnto the Lorde your God. Blow a trumpet in Sion Proclame fastynge

The pistles of gospels
and call a congregacyon gather the peo-
ple together: bynge thou the elders to
one place, gather the yonge chylde and
they that sucke the brestes together Let
the bydgrome comme, out of hys cham-
bre, and the byde out of her parler: let
the prestes, that minister vnto the Lorde,
wepe bytwene the porche and the aulter
and say spare Lorde thy people: and de-
lyuer not thy enherytaunce vnto rebuke
that the heathen shall reygne ouer them
Why shuld they say amōge the nacyōs,
where is theyr God? And the Lorde en-
ured for his laudes sake, and had cōpal-
syon on hys people. And the Lorde an-
swered, and sayde vnto hys people. Bes-
holde I sende you corne, new wyne, and
oyle, that ye shall be satisfyed ther with,
neyther will I deliuer you any moze vn-
to the heathen.

The Gospell on Al thewednesday.

The. vi. Chap. of Mathewe. B.

Apyl sayde vnto hys discyples.
When ye fast, be not sad as the yp-
crites are: for they dysfigure theyr faces
that it might appeare vnto me that they

in Englyshe. Jo. xv.

faſte. Merely I ſay vnto you, they ha-
ue theyꝝ rewarde. But thou whē thou
faſteſt, annoynt thyne heed, & waſhe thy
face, that it appeare not vnto men howe
that thou faſteſt, but to thy father that
is in ſecrete, and thy father whych ſeeth
in ſecrete, ſhall rewarde the openly. Ga-
ther not treaſur together on earth, w-
her ruſt and mothes do corrupte, & where
theues bꝛeake thꝛough and ſteale: but ga-
ther treaſure together in heuē where ne-
ther ruſt noꝝ mothes do corrupt: & where
theues neyther bꝛeake vp noꝝ yet ſteale.
For where ſo euer your treaſure is: the-
re wyl your hertes be alſo.

The Poſtle on the. i. Sōday in lent.
the. ii. to ꝑ Corynthyās. vi. Chap. A.

Brethren, we exhorte you that ye re-
ceyue not ꝑ grace of God in vay-
ne. For he ſayth I haue heard ꝑ i a tyme
accepted, and in the day of ſaluacyō ha-
ue I ſuccoured the. Beholde, nowe is
that wel accepted tyme, beholde nowe is
that day of ſaluacyō, let vs gyue no mā
occaſyon of euyl: that in our offyce be ſo
unde not faute. But in althyngs let vs

Epistles and Gospels

be haue oure selues as the mynystres of
God. In moche pacience, in all afflyc-
cions, in necessyte, in anguyshe, in stry-
pes, in prisonmente, in stryfe, in laboure, in
watche, in fastyng, in purenes, in kno-
wledge, in longe sufferynge, in kyndnes,
in the holy goost, in loue vnfayned, in þ
wordes of trueth, in the powre of God,
by armour of ryghteousnes, on þ ryght
hande and on the lefte hande, in honour
and dishonour, in euyll repoyte & good re-
poyte, as discepuers and yet true, as vn-
knownen, & yet knownen as dyeng and be-
holde yet we lyue, as chastened and not
kylled, as sorowynge and yet alwaye me-
ry, as pooze and yet make many ryche,
as hauynge nothyng and possessynge al-
thynges.

The Gospel on the fyrst Son-
daye in lent. The.iiii. Chapter of
Mathewe. A.

When Iesus was led awaye of the
spyryte into wyldernesse, to be tē-
pted of the deuyll. And when he had fas-
ted forty dayes, and forty nyghtes, at þ
laste he was an hungred, Then came to

in Englyshe.

Jo. xvi.

him the tempter, and sayde. If thou be the sonne of God, commaunde that these stones be made bread. He answered & sayde. It is wrytten. Man shall not lyue onely by breade: but by eueri word that proceedeth out of the mouth of God. Then the deuyl took him vp into the holy Temple, and set hym on a pynacle of the temple & sayde to hym. If thou be the sonne of God, cast thy selfe downe. For it is wrytten. He shall geue his Angels charge of the, & with theyr handes they shall holde the vp, that thou fall not thy foot agaynst a stone. Iesus sayde to hym: this is wrytten also. Thou shalt not tempt thy Lord God. The deuyl took him vp agayne & led hym in to an exceeding high mountayne & shewed him all the kyngdomes of the world, and all the glory of them, and sayde vnto hym. All these will I geue the, yf thou wilt fall downe & worshyppe me. Then sayde Iesus vnto hym. Awayde Satan: for it is wrytten. Thou shalt worshyp the Lord thy God: and hym onely shalt thou serue.

Pyssles and Gospels

The Pyssle on the.ii. Sondag
in lent. to the Thessalonians the
iiii. Chap. A.

We beseeche you brethren, and exhort
te you in the Lorde Jesus, that ye
encrease more and more, euen as ye haue
receyued of vs, howe ye oughte to wal-
ke and to please God. Ye remembre what
commaundementes, we gaue you in the
name of oure Lorde Jesus Christe. For
thys is the wyll of God, euen that ye
shulde abstayne fro fornicacyon, that e-
uery one of you knowe how to kepe his
bessell in holynes and honour and not
in the lust of concupiscence, as do the hea-
then whiche knowe not God: þ no man
go to farre, and defraude his brother in
bargaynyng, because the Lorde is the
auenger of all suche thynges, as we tolde
you before tyme: and testified vnto you,
for God hath not called vs vnto vncle-
nes, but vnto holynes in Christe Jesus
oure Lorde.

The Gospell on the.ii. Sondag
in lent. Mathewe. xv. Chap. L.

in Englyshe. Fo. xviij.

Iesus wente thence, and departed into the coostes of Tyre & Sydon. And beholde, a woman whyche was a Cananyte came out of the same coostes; and cryed to hym, sayinge: Haue mercy on me Lorde sonne of Dauid, my daughter is peteously vexed wyth a deuyll, and he gaue her neuer a worde to answer. Then came to hym his disciples, and besought hym, sayinge: Sende her away: for she foloweth vs cryenge. He answered & sayd: I am not sent, but vnto the lost shepe of the house of Israel. Then she came, and worshypped him, sayenge: Mayster, succour me. He answered and sayd: It is not good, to take the chyl- dyens breade, and to cast it to the whel- pes. She answered, & sayd. It is truely: neuerthelesse, the whelpes eate of the cro- mes, whyche falle from theyr maysters table. Then Iesus answered, and sayd to her. O woman, great is thy fayth: be it to the euen as thou desyrest. And her daughter was made hole, euen at that same houre.

Pyssles and Gospels.

The Pyssle on on the thyrde
Sonday in Lent. The. v. Cha-
pter to the Ephesians. A.

Brethren, be ye folowers of god
as dere chyldren, and walke in
Loue, euen as Chryst loued vs:
and gaue hym selfe for vs an offrynge &
a sacrifice of a swete sauer to God so þ
fornycacion & all vncleannes or couytous-
nes be not ones named amōge you, as it
becommieth sayntes, neyther fylthynes,
neyther folysh the talkynge neyther ie-
stynge, whyche are not comly, but rather
gyuyng of thanks. For thys ye knowe
that no hozemonger eyther vncleane per-
sone, or couytous persone whych is the
worshypper of ymages hath any inhery-
taunce in þ kyngdom of Chryst, & of God.
Let no man deceyue you w bayne wor-
des, for through suche thynges commeth
the wraeth of God, on þ chyldren of vn-
beleue. Be not therfore cōpanyons wth
them. Ye where ones darknes, but are
now lyght in þ Lorde walke as chyldren
of lyght, For þ frute of þ spīrite is in al
goodnesse, ryght wysenesse, & tracth.

in Englyshe.

Jo. xviij.

The Gospell on the. iij. Sondag
in Lent. The. xi. Chap. of Luke. L.

Iesus was castynge out of a deuyll, which was dwynne. And it folowed when þe deuyll was gone out, the dwynne spake, and the people wondered. Some of the sayde, he casteth out deuyls by the power of Belzebub the cheyfe of the deuylles: and other tempted hym, sekyng of hym a sygne from heuen. He knewe they thoughtes, & sayd vnto the: Euery kyngdom at debate wythin it selfe shal be desolate: and one house shal fall vpon another. So yf Sathan be deuyled wythyn hym selfe: how shal his kyngdom endure: bycause ye say that I cast out deuyls by þe power of Belzebub. If I by the power of Belzebub cast out deuyls: by whose power do your chyldren cast the out? Therfore shal they be your Iudges. But yf I wyth the synger of God, cast out deuyls: no doute but the kyngdō of God is come vpon you. Whē a stronge man armed watcheth his house all þe he possesseth is in peace: but when a stronger then he cometh on hym & ouer

Pyssles and Gospelis

cometh on hym & ouercometh hym he taketh fro hym his harneys wherin he trusted, and deuydeth hys goodes. He þ is not to me is agaisst me: & he þ gathereth not to me scattereth. whē þ vncleane spirite is gone out of a mā, he walketh through waterles places sekynge rest, & when he fyndeth none, he sayth, I wyll retourne agayne to my house whēce I came out: and when he cometh he fyndeth it swept & garnished. Then goeth he, & taketh seven other spirytes with hym worse then hym selfe: & they enter in, and dwell there. And the ende of the man is worse then the begynnyng. It fortuneth as he thus spake, a certayn woman of the company lyfte vp her voyce, & sayd to hym: Happy is the wombe that bare the, & the pappe whiche gaue the sucke. And he sayde: Happy are they that heare the worde of God, and kepe it.

The Pyssle on myddlent Soday.

Galathians the.iiii. Chapter. **L.**

Brethren, It is wyrtē þ Abraham had two sones. The one by a bonde mayde: the other by

in Englyshe.

Jo. xix.

a fre woman. Yea & he whiche was of þ
bōde woman, was bozne after þ flēshe:
but he whych was of þ free womā was
bozne by promyse: whych thynges beto-
ken mysterpe. For these women are two
Testamētes: the one fro þ mouēt Syna,
whych gendreth to bondage, whych is
Agar: for mount Syna is called Agar, in
Arabya, & bordereth vpon þ Lyte which
is nowē Jerusalem, & is in bōdage with
her chyl dren. But Jerusalem whych is
aboue. is free whych is the mother of vs
all: for it is wyrtē: Reioyse thou barayn
that barest no chyl dre, breake forth & crie
thou þ trauaylest not for þ desolate hath
many mo chyl dren then she whiche hath
an hūsbāde. Brethren, w: are after þ ma-
ner of Isaac chyl dren of promyse: but as
then he þ was bozne carnally persecuted
him þ was bozne spiritually: Euen so is
it nowē: neuerthelesse what sayth þ scri-
pture: Caste away þ bōde woman, & her
sone: for þ sone of the bōd woman shall
not be heyre with þ free woman. So the
brethren, we are not chyl dren of þ bonde
woman: but of the free woman.

¶ iii

Pyttles and Gospels

The Gospell on mydlent
Sondaye. Iohn. vi. A.

Iesus wēt hys way over the see of
Galyle nere to a Lyte called Cytze-
rias, and a greate multytude folowed
hym, bycause they had sene the myracles
that he dyd vpon them whych were dy-
seased. Iesus went vp into a mountayn,
& there he sate with hys discyples, & Ea-
ster a feast of the Jewes was nere. Then
Iesus lyfte vp hys eyes ad sawe a great
cōpany cōme vnto hym, & sayde to Phi-
lyp: Whence shall we by breade, þ these
myght eate? This he sayd to proue him:
for hym selfe knewe what he wolde do.
Philyp answered hym: Two hundred
peny worth of breade are not suffycent
for thē that eury man myght haue a lyt-
tell. Then sayd vnto hym one of hys dis-
cyples, And iewe Symon Peters bro-
ther: There is a lad here, whyrche hathe
fyue barley loues, and two fylshes: but
what is þ amōge so many? Iesus sayde:
Make the people to lytte downe. There
was moche hape in the place, and þ men
latte downe, in nombze aboue fyue thou

in Englyshe.

Jo. xx.

sande. Iesus toke the breade, and gaue
thankes, and gaue to the discyples, and
his discyples to them that were set dow-
ne. And lykewyse of the fylles, as mo-
che as they wolde. When they had eaten
ynough, he sayde to hys discyples: Ga-
ther vp the broken meate that remay-
neth, that nothyng be lost. They gathe-
red it together, and fylled twelue basket-
tes wpth broken meate, of the fyue bar-
ley loues, whyche broken meate remay-
ned to them that had eaten. Then those
men, when they had sene the myracles
þ Iesus dyd, sayde: Thys is of a thyruth
the Prophet, whyche shall comme into
the worlde.

The Byble on Passion Sonday.

Hebrewes the. ix. Chapter. **R.**

Bethen, Chyyst beyng an hye
Prest of good thynges to co-
me: came by a greater & a more
perfyte tabernacle, not made wpth han-
des, þ is to say, not of thys maner buyl-
dyng, nether by the bloud of gotes and
Calues: but by hys owne bloud he en-
tered ones for all, into the holy place, and

R iiii

Epistles and Gospels.

Found eternall redēpcyon: for yf þe bloud
of Oxen and of Goates, and þe almes of
an Heyfer when it was spryncled, pu-
rified the vnclene as touchyng the puri-
fyenge of þe fleshe, how moch more shall
the bloude of Christ, whiche through the
eternal spirite, offered him selfe without
spot to God pourge our conscience from
deade workes for to serue, the lyuynge
God, and for thys cause is he the media-
tour of the newe testamēt, that through
death whych chaunced for the redēpcyon
of those transgressiōs, þe were in þe first
testamēt, they which were called, myght
receyue þe pmyse of eternall enheritaunce.

The Gospell on passion Sonday.

The. viii. Chapter of Iohn. F.

Iudas sayd to the company of the
Iwes, & the hye preestes. Whyche
of you can rebuke me of synne? If I say
the trueth, why do not ye beleue me? He
that is of God, hereth goddes worde.
Ye therefore heare them not, bycause ye
are not of god. Then answered þe Iwes
and sayd vnto hym: Haye we not well?
that thou arte a Samaritane, and haste

the deuyl. Iesus answered, I haue not
the deuyl: but I honour my father, and
ye dyshonour me. I seeke not myn owne
praple: but there is one that seketh and
iudgeth. Verely verely I saye vnto you:
yf a man kepe my sayinges: he shall ne-
uer se death. Then sayde the Iewes to
hym. Nowe knowe we that thou hast y
deuyl. Abraham is deed, and also y pro-
phetes: and yet thou sayest: If a man do
kepe my sayinges, he shall neuer tast
death. Arte thou greater then our father
Abraham: whych is deed, & the prophe-
tes are deed: whome makest thou thy sel-
fe? Iesus answered: If I honour my sel-
fe my honour is nothyng worth. It is
my father that honoureth me, whych ye
say is your God, and yet haue ye not
knowen hym: but I knowe hym, and ye
I shulde saye I knewe him not, I shulde
be a lyer, lyke vnto you. But I knowe
hym and kepe hys sayinge. Your father
Abraham was glad to se my day, and he
sawe it, and reioysed. Then sayd the
Iewes to hym: Thou art not yet fyfty
yeare olde, and hast thou sene Abraham?

Pyssles and Gospels

Jesus sayd vnto them: Verely verely
I saye to you, Dr Abraham was, I am.
The toke they vp stones to cast at hym:
but Jesus hyd hym selfe, and went out
of the temple.

The Pyssle on Palme
Sonday. Phylippes the
second Chapter. A.

Brethren. Let þe same mynde be
in you, þe wyche was in Chryst
Jesu: which beyng in the sha-
pe of God, thought it not robbery to be
equall with God. Neuerthelesse he made
hym selfe of no reputacyon, and toke on
hym the shape of a seruaunt: and became
lyke vnto men, and was founde in hys
apparell as a man, he humbled him selfe,
& became obediēt vnto death, euen to the
death of the Crosse: wherfore God hath
exalted hym, & gyuen hym a name aboue
all names. That in the name of Jesu,
shulde euery knee bowe, both of thynges
in heuen, and thynges in earth, and thyn-
ges vnder earth: and that all tōges shuld
confesse that Jesus Chryst is the Lorde,
vnto the prayse of God the father.

The Passion on Palme Sunday
Mathew. xxi. Chapter. A.

Iesus sayd to his disciples. Ye knowe that after two dayes shalbe Easter and the sonne of man shalbe deliuered for to be crucified. Then assembled together the chiefe priestes & scribes, & the elders of the people into the palace of the hye priest whiche was called Cayphas, & helde a counsell how they myght take Iesus by subtilyte, & kyll him, but they sayd. Not on the holyday: lest any trouble aryse amonge the people. When Iesus was in Bethanye in the house of Symon the lypper: there came vnto him a woman whiche had an Alabaster boxe of precyous oyntmente, and powred it on his heed as he sat at the boorde. When his disciples sawe that, they had indignacyon: sayenge. What neded this wast? this oyntmente myghte haue ben well solde, & gyuen to the poore. When Iesus vnderstode that he sayd to the why trouble ye the womā? she hath wrought a good worke vpon me: for ye, shall haue poore folke allwayes wyth you: but

Byttles and Gospels

the shall ye not haue alwayes. And in þe
the cast this oyntement on my body, the
dyd it to burye me with all. Merely, I
saye vnto you. Where soeuer this Go-
spell shall be preached throughout all þe
world, there shall also thys that the hath
done be tolde for a memoziell of her.
Then one of the twelue called Judas I-
scarioth, went to the cheyfe prestes and
sayde. What wyll you gyue me, and I
wyll delyuer him to you. And they ap-
pynted to him. xxx. peces of syluer: & fro
that tyme he sought opportynyte to be-
traye him. The fyrst daye of swete bread
the disciples came to Iesus sayenge vn-
to him. Where wylt thou that we prepa-
re for the, to eate the Pascall lambe, and
he sayd go into the cyte, vnto such a mā,
and saye to him. The mayster sayth, my
tyme is at hande. I wyll kepe myne Eas-
ter at thy house, with my disciples, and
the disciples dyd as Iesus had apoynt-
ed them and made redy the Easter lam-
be. When the euen was comme, he sat
downe with þe twelue. And as they dyd
eate he sayd. Merely, I saye to you, that

in Englyshe.

Jo. xiii.

one of you shall betraye me. And they
were exceedyng sorowfull, and began e-
uery one of them to saye to hym. Is it I
master? He answered and sayde. He that
depeth his hande with me in the dyshe,
shall betraye me: the sonne of man goeth
as it is wytten of hym: but wo be to þ
man, by whom the sonne of man shall be
betrayed. It had ben good for that mā,
yf he had neuer ben bozne. Then Judas
which betrayed him, answered & sayde.
Is it I mayster? He sayde vnto hym.
Thou hast sayde. As they dyd cate, Je-
sus toke bread and gaue thanks, brake
it, and gaue it to his disciples and sayd.
Take, eate, thys is my body. And he to-
ke the cup, and thanked & gaue it them
sayenge, drinke of it euery one: for thys
is my bloude of the newe testament, þ
shall be shed for many, for the remission
of synnes. I saye vnto you, I will not
drinke henceforth of the frute of the vy-
ne tree, vntyll that daye when I shall
drinke it newe with you in my fathers
kyngdome. And when they had sayd gra-
tis they wēt out into the mount Oljue.

Pyssles and Gospels

Then sayd Iesus vnto them, all ye shall
be offended by me thys nyght. For thus
it is wyrtten I will smyte the shepherde,
& the flocke shal be scattered abrode. But
after I am rysen agayne, I wyll go be-
fore you into Galyle. Peter answered &
sayde vnto hym. Thoughe all men shuld
be offended by the: yet wolde I neuer be
offended. Iesus sayde to him. Verely, I
saye vnto the, that this same nyght befo-
re the cocke crowe, thou shalt denye me
thryse. Peter sayd vnto hym. If I shul-
de dye with the: yet wold I not denye þ.
Likewyse also sayde all the discyples.
Then went Iesus with the into a place
which is called Gethsemany, and sayde
to his disciples. Hyt ye here whyle I go
and praye yonder, and he toke with hym
Peter, and the two sonnes of zebedye, &
begā to ware sorowful, & to be i an ago-
ny. Then sayde Iesus to them. My sou-
le is heuy. euen vnto the death, tary ye he-
re & watche with me. And he went a lye-
tell aparte, and fell flat on his face and
prayed sayenge. O my father yf it be pos-
sible, let this cup passe from me, Neuer-

in Englyshe.

Jo. xxiii.

theleſſe, not as I will, but as thou wylt.
And he came vnto þ̄ diſciples, & founde
them a ſlepe, & ſayd to Peter. What cou-
de ye not watche w̄ me one houre: & wat-
che and praye, þ̄ ye fall not into tempta-
cyon: the ſpīte is willynge, but þ̄ fleſhe
is weyke. And he wēt away ones more, &
prayed ſayēge. O my father, yf this cup
can not paſſe away from me, but that I
drynke of it: thy will be fulfilled, and he
came & founde thē a ſlepe agayne: for theſe
eyes were heuy and he lefte them, & went
agayne and prayd þ̄ thyrde tyme, ſayēge
the ſame wordes. Then came he to hys
diſciples and ſayde to them. Slepe hēre
forth and take your reſt. Take hede the
houre is at hande. And the ſonne of man
ſhall be betrayed into the handes of ſyn-
ners. Ryſe, let vs be goynge, beholde, he
is at hande that ſhall betraye me. While
he yet ſpake, loo, Judas one of þ̄ twelue
came and wīth him a greate multitude,
wīth ſwordes & ſtaues, ſente from þ̄ che-
fe of the p̄ceſſes and elders of the peo-
ple. And he that betrayed hym, had gūē
them a token, ſayenge. Who ſoeuer I

Bystles and Gospels

kysse, þ same is he, laye handes on him.
And forth withall he came to Iesus and
sayde Hayle mayster. And kysed hym.
And Iesus sayde to him. Frende wher-
foze art thou comme. Then came they &
layde handes on Iesus, and toke hym.
And beholde one of them which were w
Iesus stretched out hys hand and drew
his sword and stroke a seruaunt of the
hye preest and smote of hys eare. Then
sayd Iesus vnto him. Put vp thy swo-
de into thy sheathe: for all that laye hand
on the sword, shal peryshe w the sword:
eyther thynkest thou, þ I can not nowe
praye to my father, and he shall gyue me
mo them. xii. legiōs of aūgels: But how
then shulde the scriptures be fulfyllēd:
for so must it be. The same tyme sayde
Iesus to the multitude. Ye are cōme out
as it were to a thefe, with swordes and
staues for to take me. I sat dayly tea-
chyng in the temple among you, and ye
toke me not. All this was done, that the
scriptures of the Prophetes myghte be
fulfyllēd. Then all the disciples forsoke
him and fled. And they toke Iesus and

in Englyshe.

Jo. xxv.

led him to Cayphas þ hys preest where
the Scribes and the elders were assem-
bled, and Peter folowed him a farre of,
to the hys preestes place, and went in, &
sat with the seruauntes, to se the ende.
The cheyfe preestes and the elders, and al
the counsell: sought false witnes agaynst
Jesus for to put him to deathe but they
founde none, in so moche that when ma-
ny false witnessses came, yet founde they
none. At the last came two false witness-
ses, and sayd. Thys felowe sayd I can
destroie the temple of God, and buylde
it agayne in thre dayes. And the cheyfe
preest arose and sayd to hym. Answerest
thou nothyng, howe is it that these bea-
re witnessse agaynst the? But Jesus held
his peace. And the cheyfe preest answe-
red and sayde to him. I charge the in þ
name of the lyving God that thou tell
vs whether thou be Christ the sonne of
God. Jesus sayde to hym, þ hast sayde.
Neuertheles I saye vnto you. Hereaf-
ter shall ye se the sonne of man syttinge
on the ryghthande of power, and come
in þ cloudes of þ skye. Then þ hys preest

Pyssles and Gospels

rent hys clothes sayenge. He hath blas-
 phemed, what nede we of any mo wyt-
 nesses? behold, now ye haue herd his bla-
 sphemy, what thynke ye? They answer-
 red & sayde. He is worthy to dye. Then
 cpyt they in his face, & buffeted hym wth
 fysses, & other smote him wth þ^e palme of
 their hādes on his face, sayenge. Tell vs
 þ^e Christ. Who is he þ^e smote the? Peter
 late without in the palayce, & a damsell
 came to him sayenge. Thou also wast wth
 Jesus of Galyle, but he denyed before
 them all sayenge I wote not what thou
 sayest. When he was gone out into the
 porche, an other wēche sawe him, & sayd
 to thē that were there. This felow was
 also wth Jesus of Nazareth, & agayne he
 denyed wth an othe, þ^e he knew not þ^e mā.
 And after a whyle came to him they þ^e
 stode by & sayd to Peter. Surely þ^e arte
 euē one of thē, for thy speche bewrayeth
 the. Then began he to curse, & to sweare þ^e
 he knewe not the man. And immediatly
 the cocke crowe. And Peter remēbred þ^e
 wordes of Jesus, which sayd vnto him.
 Before þ^e cocke crowe, þ^e shalt denye me

in Englyshe.

Jo. xvi.

thyse: & went out at the doores, & wepte
bytterlye. When þ morning was come,
all the cheyfe preestes & the elders of the
people helde a counsell agaynst Iesus to
put him to death, & brought him bounde
& delyuered him vnto Ponce Pylate the
debite. The whē Judas which betrayed
him, sawe that he was condēpned, he re-
pented him selfe: and brought agayne þ
thyrty plates of syluer to þ preestes and
elders, sayeng. I haue synned, betrayng
þ innocēt bloude. And they sayd. What
is that, to vs, se thou to that: And he cast
downe the syluer plates in þ temple and
departed, and went & hanged him selfe.
And the cheyfe preestes toke the syluer
plates and sayd. It is not lawfull for to
put them into the treasury, bycause it is
the pryce of bloude, and they toke coun-
sell, & bought wyth them a potters felde,
to burye straungers in, wherfore the fel-
de is called, the felde of bloude vnto
this daye. Then was fulfilled þ which
was spoken by Ieremye the Prophete
sayenge. And they toke thyrty syluer pla-
tes, the pryce of him that was valowed,

Pyllies and Gospels

whom they brought of the childre of Israel, and they gaue them for the potters felde, as the Lorde appoynted me. Iesus stode before the debyte, and the debyte asked hym sayenge. Arte thou the kynge of Jewes? Iesus sayde to hym. Thou sayest. And when he was accused of the cheyfe preeestes, and elders, he answered nothinge. Then sayde Pylate vnto him hearest thou not, howe many thinges they laye agaynst the? And he answered vnto him neuer a worde. In so moche that the debyte meruayled greatlye. At that feast the debyte was wont to delyuere to the people a prisoner whom they wolde desyre. He had then a notable prisoner, called Barabbas. And when they were gathered together. Pylate sayd to the. Whether wyll ye that I gyue lose vnto you Barabbas, or Iesus who is called Christ? For he knewe well, that for enuye they had delyuered hym. When he was set downe to gyue Iudgemēt, his wyfe sent to hym sayenge. Haue thou nothyng to do with that iust man for I haue suffered many thinges this day in a dreame about

in Englyshe.

Jo. xxviii.

hym. But the cheyfe preeſtes and the elders perſuaded the people that they ſhulde aſke Barabbas, and ſhulde deſtroye Jeſus. Then the debytte answered and ſayde to them. Whether of the twayue wyll ye that I let looſe to you, and they ſayde Barabbas. Pylate ſayd vnto the. What ſhall I do then wyth Jeſus, whiche is called Chriſt? They all ſayde to him, let him be Crucifyed. Then ſayde the debite what euyl hath he doner? And they cryed the more ſayenge. Let hym be crucifyed. When Pylate ſawe that he picuayled nothing, but that more bryſynes was made he toke wat. r. & waſhed his handes, before the people ſayenge. I am innocente of the bloude of this iuſte perſone, and that ye ſhal ſe. Then answered all the people and ſayde. His bloude be on vs, and on oure chyldren. Then let he Barabbas looſe vnto them, and ſcourged Jeſus, and deliuered hym to be crucifyed. Then the ſouldyers of the debyte toke Jeſus to the commun hall: and gathered to hym all the companye, and they ſtrepped hym, and put on hym a

Epistles and Gospels.

purple robe: and platted a crowne of thorne, and put it on hys heade, and a rede in hys ryght hāde: and bowed their knees, before him and mocked him, saying: Hail kyng of the Jewes, and spytte on hym, and toke the reede and smote hym on the head. And when they hadde mocked hym, they toke the rede of hym agayne, and put his owne rayment on hym, and led hym awaye to Crucifye hym. And as they came oute they founde a man of Cyren, named Symeon. Hym they compelled to beare hys crosse. And when they came to the place, called Golgotha: That is to say, a place of dead mens sculles. They gaue hym vyneger to drynke, myngled with gall: and when he tasted therof, he wolde not drynke. When they had Crucified him, they parted his garmentes, and dyd cast lottes, to fulfill that whiche was spoken by the Prophete. They deuyded my garmentes amōge them, and on my vesture dyd they cast lottes. And they sat & watched hym there: and they set vp ouer hys head the cause of hys deathe, wryt-

in Englyshe. Fo. xxviii.

ten: Thys is the kyngc of the Jewes.
And there were two theues crucyfied
wyth hym, one on the ryght hande, and
another on the lefte. They that passed
by reuyled hym, waggyng theiꝝ hea=
des, and sayinge: Thou that destroyest
the temple of God and buyldest it in thre
dayes, saue thy selfe. If thou be the sone
of God, come downe from the Crosse.
A lyke wyse also the hye Pꝛiestes moc=
kyng hym, wyth the Scrybes and el=
ders sayde: He saued other, hym selfe he
can not saue. If he be the kyngc of Is=
rael, let hym nowc come downe from the
Crosse, and we wyl beleue hym. He tru=
sted in God, let hym delyuer hym nowc,
yf he wyl haue hym. for he sayde: I am
the sonne of God. That same also, the
theues whiche were crucyfied wyth
hym, cast in hys tethe. From the syxte
houre was there darkenesse ouer all the
lande, vnto the nyynth houre. And about
the nynthc houre, Iesus cryed wyth a
loude voyce, sayenge: Ely. Ely, Lama=
zabathany. That is to saye: My God,
My God, why hast thou forsaken me?

Pyssles and Gospels

Some of the that stode there, when they herd that, sayde: This man calleth for Helyas. And strayght waye one of them ranne and toke a sponge and fylled it full of vynerger, and put it on a rede, & gaue hym to drynke. Other sayde let be, let vs se whether Helyas wyll come and delyuer hym. Iesus cryed agayne wyth a loude voyce, and yelded vp the ghoost. And beholde the vayle of the temple dyd rent in twaync, from the toppe to the botome: and the earth dyd quake, and the stones dyd rent, and graues dyd open, & the bodyes of many sayntes that slepte, arose and came oute of theyr graues after his resurreccion, and come into the holy cytie, and appeared vnto manye. When the Centurion, and they þ were with hym watchynge Iesus sawe the earth quake, and these thynges whiche happened, they feared greatly, sayenge: Of a suerty this was the sonne of God. And many womē were there, beholdinge hym a farre of, whiche folowed Iesus from Galyle, mynistrynge vnto hym. Amonge which was Mary Magdalene

in Englyshe.

Fol. xxix.

and Mary the mother of James & Ioseph, and the mother of Iebedees children. When the euen was come there came a ryche man of Arimathia, named Ioseph which also was Iesus discypyle. He wēt to Pylate, and begged the body of Iesu. Then Pylate commaunded the body to be delyuered, & Ioseph toke the body & wrapped it in a cleane linnen cloth, & put it in his newe Tombe, which he had hewen out euē in the rocke: & rolled a great stone at the wyche of the sepulchre, and departed. And there was Mary Magdalene and the other Marye syttyng over agaynst the sepulchre.

The Gospell on Palme
Sondaye.

The next daye that followeth good frydaye, the hye prestes and pharises got them selues to Pylate & sayd: Syr we remembre, that thys deceyuer sayd whyle he was yet aljue. After thre dayes I wyll aryse agayne. Comaunde therfore the Sepulchre be made sure, vntyll the thyrde daye, leest peraduenture his disciples come and steale him awaye

The pyssles of gospels
and saye to the people, he is ryssen from
death, and the laste erroure be worse the
the fyrste. Pylate sayde to them: Take
watchemen, go and make it as sure as
ye can, and they wente and made the se-
pulchre sure with watchemen, and sea-
led the stone.

The passion on good frydaye.

John the. xviij. Chapter. A.

Iesus wente forth with his discy-
ples ouer y^e broke Cedro, where as
was a gardeyn into the which he entred
with his discyples. Judas also whyche
betrayed hym knewe the place, for Je-
sus oft tymes resorted thither with his
disciples. Judas then after he had recey-
ued a bonde of mē, and mynysters of the
hye p^riestes and Pharys^es, cam thither
wyth lanternes and fyrebrondes and
weapons. Then Iesus knowynge all
thynges that shulde come on hym, went
forth, and sayde to them: Whome seke
ye? They answered hym: Iesus of Na-
zareth. Iesus sayde vnto them: I am he.
Judas also whych betrayed hym, stode
with them, but as soone as he had sayde

to them, I am he, they wēt backwardes
and fell to the grounde. And he asked the
agayne: Whome seke ye? They sayde:
Jesus of Nazareth. Jesus answered: I
sayde to you, I am he. If ye seke me, let
these go theyr waye: That the sayinge
myght be fulfilled, whiche he spake. Of
them which thou gaueste me haue I not
lost one. Symon Peter had a swearde &
drew it, and smote the hie Priestes ser-
uaunt, and cut of his ryght eare, the ser-
uautes name was Malchus. The said
Jesus to Peter: Put vp thy swearde in
to the sheath. Shall I not drynke of the
cup whych my father hath geuen me?
Then the company and the Captayne, &
the mynisters of the Jewes, toke Jesus
and bounde hym, and led hym awaye to
Anna, for he was father in lawe vnto
Cayphas. This Cayphas was he that
gaue counsell to the Jewes, & it was ex-
pedient, that one mā shuld dye for & peo-
ple. And Symon Peter folowed Jesus &
another dyscypple. That dyscypple was
knownen of & hie preest, and wente in w
Jesus into & palays of & hie preest, but

Pyssles and Gospels

Peter stode at the doze withoute. Then went out the other disciple whiche was knowne to the hye preeste, and spake to the damsell that kept the doze & brought in Peter. Then sayde the damsell that kepte the doze vnto Peter: Art not thou one of this mans discyples? He sayde: I am not. The seruantes and the mynisters stode there and had made a fyre of coles, for it was colde and they warmed them selues. Peter also stode amonge them and warmed hym selfe. The hye preest asked Iesus of hys discyples and of hys doctryne. Iesus answered hym: I spake openlye in the worlde I neuer taught in the synagoge and in the temple, where all the Jewes resorted, and in secreete haue I sayde nothyng. Why askest thou me? Aske them whych herde me, what I sayd vnto the, beholde they can tell what I sayd. Whē he had thus spoken, one of the mynisters that stode by smote Iesus on the face, sayeng: Answerest thou the hye preeste so? Iesus answered him. If I haue yll spoken, beare wytnesse of yll: If I haue well spoken,

Why smytest thou me? And Annas sente hym bounde vnto Cayphas þe hye prest. Simon Peter stode and warmed hym selfe, and they sayd vnto hym: Art thou not also one of his disciples? He denyed it and sayde: I am not. One of the seruauntes of the hye preste, hys Colyn whose eare Peter smote of, sayde vnto him: Dyd not I se the in the gardeyn wth him? Peter denyed it agayne, and immediatlye the cocke crew. Then led they Iesus from Cayphas into þe hall of iudgement. It was in the mornynge and they them selues went not in to the iudgement hal, leest they shulde be defyled, but that they might cate the Paschal lambe. Pilate then went out to the and sayde: What accysacion brynge ye agaynst this man? They answered & sayde to hym: If he were no euell doer, we wolde not haue deliuered him to the. Then sayde Pilate to them: Take ye hym and iudge hym after youre owne lawe. Then the Jewes sayde vnto him: It is not lawfull for vs to put any man to deathe. That the wordes of Iesus

Pyssles and gospels.

myght be fulfyllled, which he spake, sygnifyenge what death he shulde dye. The Pilate entred into the iudgemente hall agayne and called Iesue & sayd to hym: Art thou the kyngge of the Jewes? Iesus answered hym: Sayest thou that of thy selfe, or dyd other tell it the of me? Pilate answered: Am I a Jewe? Thyng owne nacion, and hye preestes haue deliuered the to me. What hast thou done? Iesus answered: My kyngdome is not of this worlde, yf my kyngdome were of this worlde, then wolde my mynysters surely fyght that I shulde not be deliuered vnto the Jewes. But nowe is my kyngdome not from hence. Pilate sayde vnto him: Then art thou a kyngge? The Iesus answered: Thou sayest þat I am a kyngge. For this cause was I boine, & for this cause came I into the worlde, þat I shulde beare wytnes vnto the trueth & all that are of the trueth heare my voyce. Pilate sayde vnto hym: What thyng is trueth? And when he had sayd that, he went out agayne to the Jewes, & sayde to them I fynde in hym no cause at al.

in Englyshe.

fo xxxii.

ye haue a custome that I shulde delyuer
you one lose at Easter, wylle ye that I
lose to you the kynge of the Jewes?
The cryed they al agayne sayenge: Not
him, but Barabas. That Barabas was
a robber. Then Pylate toke Iesus and
scourged hym: and the souldyers wonde
a crowne of thorne, and put it on hys
heade, and they dyd on hym a purple
garment, and sayde: Hail kynge of
the Jewes, and they smote hym on the
face. Pylate wente forth agayne and
sayde to them: Beholde, I bynge hym
forth to you that ye maye knowe, that
I fynde no faulte in hym. Then came
JESUS forth wearinge a crowne of
thorne and a robe of purple. And Pyla-
te sayd to them: beholde, the man. When
the hie prestes and mynysters sawe him
they cryed sayinge: Crucifye him, cruci-
fy him, Pylate sayd to them: Take ye
him, & crucifye him, for I fynde no cause
in hym. The Jewes answered him. We
haue a lawe, and be our lawe he oughte
to dye, because he made hym selfe þe sone
of God. When Pylate herde þe sayenge:

Pyllies and Gospels

he was the more afrayde, and wente a-
gayne into the iudgement hall and sayd
vnto Iesus. Whence art thou? But Je-
sus gaue hym no answere. The Pyllate
sayde vnto hym. Speakest thou not vn-
to me? Knowest thou not that I haue
power to crucifye the? and haue power
to lose the? Iesus answered: Thou coul-
dest haue no power at all agaynst me, ex-
cepte it were geue the from aboue. Ther-
fore he that deliuered me to the, is more
in synne, and fro thensforth sought Py-
llate meanes to lose hym, but the Jewes
cryed sayenge: If thou let him go, thou
art not Celsars frende. For whosoever
maketh hym selfe a kynge, is agaynst
Cesar. When Pyllate herde þis sayenge,
he brought Iesus forth, and satte downe
to geue sentence, in a place called þis Pa-
uement: but in the Hebrewe tonge Gab-
batha. It was the Sabboth euen that
falleth in the Easter feast, and about the
lyxt houre. He sayd vnto the Jewes: be-
holde youre kynge: They cryed, awaye
with hym, awaye with hym, crucifye him.
Pyllate sayd vnto the: Shall I crucifye

in Englyshe. Fo. xxxiii.

your kyng: The hye preestes answered:
We haue no kyng but Cesar. Then de-
liuered he hym vnto them, to be cruci-
fied. And they toke Iesus. and led hym
awaye, and he bare hys Crosse, and went
forth into a place called the place of deed
mens sculles: whiche is named in Hebrue
Golgotha, where they crucified hym,
and two other with hym, on eyther syde
one, and Iesus in the myddest. And Pi-
late wrote hys tytle, & put it on þe crosse.
The wyptyng was, Iesus of Nazareth
kyng of the Jewes. This tytle red ma-
ny of the Jewes: for the place where Je-
sus was crucified was nere to þe Cyte.
And it was wryten in Hebrewe, Greke,
& Latyn. Then sayde the hye preestes of
the Jewes: Wryte not kyng of Jewes:
but þe he sayd, I am kyng of þe Jewes.
Pilate answered: What I haue wryt-
ten, that haue I wrytten. Then þe soul-
diers when they had crucified Iesus,
toke hys garmetes, & made foure partes
to euery souldier a parte, & also his cote,
the cote was wythout seame wrought
on throughout: & they sayd one to ano-

Pyttles and Gospels

ther: let vs not deuyde it: but cast lottes
who shall haue it: & the scripture myght
be fulfylled whyche sayth: They parted
my rayment amonge them and on my
cote dyd cast lottes. And the souldyers
dyd suche thynges in dede. There stode
by the Crosse of Iesus, hys mother, and
hys mothers syster, Mary the wyfe of
Cleophas, & Mary Magdalene. When
Iesus sawe hys mother and the discy-
ple standynge whom he loued: he sayde
vnto hys mother: Woman, beholde thy
sone. Then sayd he to the discyp-
le: Beholde thy mother And from that houre,
the discyp-ple toke her for hys owne. After
that when Iesus perceyued & all thyng-
es were perfourmed that the scripture
myght be fulfylled, he sayde: I thirst.
There stode a vessell full of vynerger by,
and they fylled a sponge wyth vynerger,
and woude it aboute wyth ylope, & put
it to hys mouth. As soone as Iesus had
receyued of the vynerger, he sayde: It is
fynished. And bowed hys heed, & gaue
vp the ghost. The Jewes then because
it was the Saboth euen, that & bodyes

in Englyshe. Fo. xxxiiii.

Shulde not remayne on the Crosse on the
Saboth day (for the Saboth day was a
hye daye) besought Pilate that their leg
ges myght be broken, & that they myght
be taken downe. Then came þe souldyers
and brake the legges of the fyrst, and of
the other whych was crucifyed wyth Je
sus. But when they came to Iesus, and
sawe that he was deed all redy, they bra
ke not his legges: but one of þe souldyers
wyth a spere thrust hym into þe syde, and
forth w came there out bloude & water.
and he that sawe it bare recorde, and his
recorde is treu, and he knoweth that he
sayth treu, that ye myght beleue also.
These thynges were done that the scri
pture shuld be fulfilled. Ye shal not brea
ke a bone of hym. And agayne another
scripture sayth: They shall loke on hym
whom they pearced.

The Gospell on good
Fryday.

After that Ioseph of Arimathia
whych was a discypyle of Iesus,
but secretly for feare of the Jewes, be
sought Pilate that he myght take downe

Pyistles and Gospels

the body of Iesus. And Pilate gaue hym lycence, and there came also Nicodemus (whyche at the begynnyng came to Iesus by nyght) and brought of Myrrre and Aloys myngled togyther aboute an hundred ponde weyght. Then toke they the body of Iesus, and wound it in linnen clothes wyth the odours, as the maner of the Jewes is to bury. And in the place where Iesus was crucified, was a gardyn, and in the gardyn a new sepulchre, wherein was neuer man layde, there layde they Iesus, bycause of the Jewes Saboth euyr: for the sepulchre was nere at hande.

¶ The Pyistle on Easter day.
to the Corinthyans. v. L.

Brethren, Pourge the olde leuen: that ye may be new dowr, as ye are swete breade. For Chyist our Easter lambe, is offered by for vs. Therefore let vs kepe holy day, not in olde leuen, neyther wyth the leuen of malycyousnes and wyckednes: but wyth the swete breade, of purenesse, and trueth.

in Englyshe. Fo. xxxv.

The Gospell on Easter day.

Marke. xvi. Chapter. A.

Mary Magdalen, and Mary Jaco-
by, and Salome, bought odours
that they myght come and anoynt Je-
sus. And early in the mornynge the next
day after the Saboth daye, they came
vnto the sepulchre, when the sonne was
rysen, & they sayd one to another. Who
shall rolle vs awaye the stone from the
dore of the sepulchre? And when they lo-
ked, they sawe how the stone was rolled
away, for it was a very great one. And
they went into the sepulchre, and sawe
a yonge man syttyng on the ryghte sy-
de, clothed in a longe whyte garmente,
and they were abasshed. And he sayd to
them. Be not afrayde. Ye seeke Iesus of
Nazareth whiche was crucifyed. He is
rysen, he is not here. Beholde the place
where they put hym: but go your way,
and tell hys disciples, and namely Pe-
ter, he wyll go before you into Galyle,
there shall ye see hym, as he sayde vnto
you.

Pyssles and Gospels.

The Pyssle on Monday in
Easter weke. Actes of the Apo-
stles. x. Chapter. f.

Deter stode by amōge þ people
& sayde vnto them, Ye knowe
well that Iesus Chryste was
preached throughout all Jewry: & began
in Galyle, after the baptysme whiche
Iohn preached: howe God anoynted Je-
sus of Nazareth wyth þ holyghost: and
wyth power. Whiche Iesus wēt about
doynge good & healynge all þ were op-
pressed of the deuyls: for God was wyth
hym, & we are wytnesses of althynge,
whiche he dyd in the lāde of the Jewes,
& at Ierusalem, whome they slewe and
hanged on tree: hym God raysed vp the
thyrde day, & shewed hym openly: not to
all the people, but to vs wytnesses cho-
sen before of God. Whych ate & dranke
wyth hym after that he arose fro death.
And he commaunded vs to preache to the
people, & testifye that it is he þ is ordey-
ned of God a iudge of quicke and deed.
To hym gyue all the prophetes wytnes
that through hys name shall receyue

in Englyshe. Fo. xxxvi.
missyon of synnes, all þ̄ beleue in hym.

The Gospell on þ̄ Monday
in Easter weke. The. xxiii. Cha
pter of Luke. L.

AMo of the discyples of Iesu wēt
that same daye to a castell whych
was from Ierusalem about syxtye for-
longes, called Emaus. And they talked
together of all those thynges that had
happened. And it chaunced as they com-
moned together and reasoned, that Je-
sus hym selfe dꝛewe nere, and wēt wyth
them, but theyꝝ eyes were holden, that
they coude not knowe hym, and he sayd
to them: What maner of communica-
cyons are these that ye haue one to ano-
ther as ye walke and are sad? And the
one of them named Cleophas answered
and sayd to hym: Art thou only a straun-
ger in Ierusalem, & hast not knowen the
thynges whych haue chaunced there in
these dayes? To whom he sayd: What
thynges? And they sayd to him: Of Iesu
of Nazareth, which was a pphet mygh-
ty in dede & worde, before god & all þ̄ peo-
ple.

Epistles and Gospels

ple. And howe the hyc preestes & our rulers delyuered hym to be condenpned to death, & haue crucifyed hym: but we trusted that it shulde haue ben he that shuld haue delyuered Jsrael. And as touchyng all these thynges, to day is euen þ̄ thyrde day that they were done. Yea & certayne women also of our cōpany made vs altonyed, whyche came early to the sepulchre, and found not hys body and came, sayinge, that they had sene a visyon of angels, whyche sayd that he was alyue. And certayn of them whyche were with vs, wēte theyr way to the sepulchre, and founde it euen so, as þ̄ women had sayd: but hym selfe they saw not. And he sayd to them: O folles and slowe of hert to be leue all that the prophetes haue spoken: ought not Chryst to haue suffred these thynges, & to enter into hys glory: And he began at Moyses and at all þ̄ prophets, and interpreted to them in all scriptures whyche were wyrtten of hym, and they drew nere to þ̄ castell whych they went to: and he made as though he wolde haue gone further: but they constrained

in Englyshe. Fo. xxxvii.

hym sayenge: Abyde wyth vs, for it draweth towardes nyght, and þ day is far passed: and he wēt in to tary with them. And it came to passe as he satte at meate wyth them, he toke bread, blyssed it, brake and gaue it to them, and theyr eyes were opened and they knewe hym, & he vanyshed out of theyr syght, and they sayd bytwene them selues, dyd not our hertes burne wythin vs whyle he talked wyth vs by the waye: and as he opened to vs the scriptures. And they arose by the same houre & returned agayne to Jerusalem, and founde the eleuen gathered togyther, and them that were wyth the, whiche sayd the Lorde is risen in dede, and hath appered to Symon, & they tolde what thynges was done in the way, and howe they knewe hym in breakynge of bread.

The Byble on wednys day
in Easter weke. Actes of þ Apo-
stles. xiii. Chapter. **L.**

Daulus stode vp, and peckened
wyth the hande, and sayd: Ye
men and brethzen chyldren of

Pyttles and Gospels

the generacyon of Abraham, and whosoever amonge you feareth God: to you is this worde of saluacyon sent. The inhabiteres of Ierusalem and their rulers, bycause they knewe him not, nor yet the voyces of þe pphetes whych are red euer ry Saboth daye. They haue fulfyllled the in condempnyng hym. And when they found no cause of death in hym, yet desired they Pilate to kyll hym. And when they hadde fulfyllled all þe were wyrtten of hym, they toke hym downe from the tree, and put hym in a sepulchre: but God raysted hym agayne from death. And he was sene many dayes of them whiche came wyth hym from Galyle to Ierusalem, whiche are hys wytnesses vnto the people. And we declare vnto you, howe that þe promyse made vnto the fathers, God hath fulfyllled vnto vs theiſe chyliden, in that he raysted vp Iesus agayne.

The Gospell on the Thersday in Easter weke. Luke xxiij. Chapter. J.

Iesus hym selfe stode in þe myddest of hys discypples, & sayde vnto the:

in Englyshe. Fo. xxxviii.

Peace be w you. And they were abashed
and a frayde, supposynge that they had
sene a spirite. And he sayde vnto them.
Why are ye troubled? & why do though-
tes aryse in your hertes? Behold my hā-
des, & my feete: that it is euen I my self,
handle me and se. For spirites haue no
flesh & bones, as ye se me haue. And whē
he had thus spoken, he shewed thē hys
handes, and his feete: & whyle they yet
belueued not for Joye, and wondered: he
sayd vnto thē, haue ye any meate? And
they gaue him apiece of broyled fysh, and
of a hony combe, and he toke it & dyd
eate it before them, and he sayd vnto thē.
These are the wordes, whiche I spake
vnto you: whyle I was yet wth you,
that all must be fulfylled, whiche were
wrytten of me in the lawe of Moyses,
and in the Prophetes, and in the Psal-
mes. Then opened he theyr wyttes, that
they myght vnderstande the scriptures:
and sayde to them thus it is wrytten,
and thus it behoueth **CHRISTE**
to suffer, and to aryse agayne from de-
ath the thyrde daye. And repētaunce and

Epistles and Gospels
remission of synne, shuld be preached in
hys name amonge all nacjons.

The Epistle on wednysdaye in
Easter. Actes of the Apostles. iiii.
Chapter. L.

Deter openynge hys mouth
sayde. Ye men of Israel, and
all ye that feare God heare. The
god of Abraham Isaac & Jacob, God of
your fathers hath glorified his sonne
Jesus. Whom ye betrayed, and denyed
in the presence of Pilate: when he had
iudged him to be loosed. But ye denyed
the holy and Just, and despyed a murthe-
rer to be gyven you, and kylled the Lord
of lyfe, whom God hath raysted from de-
athe of the which we are witnesses: and
nowe brethren, I knowe that throughe
ignozaunce ye dyd it, as dyd also youre
heedes. But God which shewed before
by the mouth of all the Prophetes that
Christ shulde suffer hath this wyse ful-
fylled it.

The Gospel on wednysdaye in
Easter weke. The. xxi. Chapter of
John. A.

After that Iesus shewed him selfe
 agayne to his disciples, at the see
 of Cybcrpas. And on this wyse shewed
 he hym selfe. There was together Sy-
 mon Peter, and Thomas which is cal-
 led Wydymus, and Nathanael of Lana-
 a cyte of Galyle and the sonnes of zebe-
 dee, and fou other of the discyples. Sy-
 mon Peter sayd to the. I go a fyshyng.
 They sayde vnto hym. We also wyl go
 with the. Then went they awaye & en-
 tred into a shyp streght waye, and that
 nyght caught they nothyng: but when
 the mornynge was nowe come, Iesus sto-
 de in the shope. Neuerthelesse, the discy-
 ples knew not that it was Iesus. Iesus
 sayd vnto them. Syrs, haue ye any mea-
 te? They answered him no: and he sayd
 vnto them. Cast out the net on the ryghe
 syde of the shyp, and ye shal fynde. They
 cast oute, and anon they were not able
 to drawe it for the multitude of the fyl-
 shes. Then sayde the disciple whom Je-
 sus loued vnto Peter. It is the, Lorde.
 When Symon Peter herd that it was
 the Lorde, he gyde his mantyll to him,

Pyssles and Gospels

for he was naked, and sprange into the see. The other disciples came by thyp, for they were not farre from lande: but as it were. **L. C.** cubytes: and they dꝛewe þ nette wth fyshes. As soone as they were come to lande, they sawe hote coles & fysh layde theron, & bread. Jesus sayde to them bring of the fysh which you haue caught. Symon Peter stepped forth, and dꝛewe the nette to lande, ful of great fyshes: an. **L. x. liii.** And for all that there was so many, yet was not þ nett broke. Jesus sayde to thē come and dyne. And none of þ disciples durst aske him what art thou: for they knewe that it was þ Lorde. Jesus then came and toke bread and gaue it them, and fysh lykewyse. And this is now the thyrde tyme, that **J E S U S** appeared to his disciples, after that he was rysen agayne from death.

The Pyssle on the fyrst Sonday after Easter day, called lowe Sondaye. The fyrste Pyssle of John. v. Chap. A.

in Englyshe.

Jo. xl.

Oost dere beloued brythren, al
that is bozne of God ouercometh
the worlde, and this is
the victorie that ouercommeth þe worlde,
euen oure fayth: who is it, that ouercometh
the worlde, but he which beleueth,
that Iesus is the sonne of God? Thys
Iesus Christ is he that came by water &
bloude, not by water onely: but by water
and bloude. And it is the spirite that beareth
witnes: because þe spirite is trueth.
For there are thre which beare recorde in
heauen. The father, the worde and the
holy goost. And these thre are one, for
there are thre whiche beare recorde in
earth. The spirite, the water, and bloude:
and these thre are one. If we receyue
the witnesse of men, the wytnes of God
is greater: for this is þe wytnes of God,
which he testifyed of his sone. He þe
beleueth on the sonne of God, hath the
witnesse of God in him selfe.

The Gospell on lowe Sondaye.
The. xx. Chap. of Iohn. C.

AThe same daye at nyght whiche
was þe morowe after þe Sabboth

Epistles and Gospels

Daye: when the doores were shut, where the disciples were assēbled together for feare of the Jewes came Iesus and stode in the myddest, & sayd to them. Peace be w you. And when he had so sayd, he shewed vnto them hys handes and hys syde. Then were the disciples glad whē they sawe the Lorde. Then sayde Iesus to them agayne. Peace be with you. As my father sent me, euen so sende I you. And when he had sayd that, he breathed on them and sayd to them. Receyue the holygoost. Whose synnes soeuer ye remyt, they are remytted to thē: & whose synnes soeuer ye retayne, they are retained. But Thomas one of the. xii. called Didim^{us}, was not w thē, whē Iesus came, & other disciples sayd vnto hī. We haue sene & Lord. And he sayd vnto thē. Except I se in his hādes, & prynte of & nayles, and put my synger in the holes of the nayles: and thrust my hande into hys syde, I wyll not beleue. And after viii. dayes agayne hys discyples were within and Thomas w them. Then came Iesus when the doores were shut, &

stode in the myddest, and sayd. Peace be
to you. After that sayde he vnto Tho-
mas, bringe thy synger, hyther and se
my handes, and bringe thy hande, and
thrust it into my syde, & be not faythlesse,
but beleuyng. Thomas answered and
sayde to hym my Lord and my God.

Jesus sayde vnto him. Thomas, bycau-
se thou hast sene me, therefore thou bele-
uest. Happy are they that haue not sene, &
yet beleue. And many other sygnes dyd
Jesus in the presence of hys Disciples,
which are not writtē in thys booke. The-
se are written that ye myght beleue that
Jesus is Christ the sonne of God, and
that in beleuyng, ye might haue lyfe tho-
rowe his name.

The Epistle on the. ii. Sonday af-
ter Easter. The first Epistle of Pe-
ter. The. ii. Chapter. R.

Moste dere beloued brethren.
Christ suffred for vs, leauing
vs an ensample þ we shuld fo-
lowe hys steppes whiche dyd no synne:
neither was there gyle founde in hys

Bystles and Gospels

mouth, which when he was reuyled, reuyled not agayne, when he suffered he shreathed not, but commytted the cause to him that iudgeth ryghteously, which his owne selfe bare oure synnes in his body on the tree, that we shulde be deliuered from synne: and shulde lyue in ryghteousnes by whose stryppes ye were healed: for ye were as shepe goyng a strays, but are now retourned to the shepherde and byshop of your soules.

The Gospel on the.ii. Sonday
after Easter. The.x. Chapter of
John. 15.

IESUS sayde to his disciples.
I am the good shepherde, the good
shepherde gyueth his lyfe for his shepe:
and hyred seruaunt, whiche is not the
shepherde neyther y shepe are his owne,
seeth the wolfe commynge, and leaueth
the shepe, and fleeth, and the wolfe eateth
them, and scattereth the shepe. The
hyred seruaunt fleeth, because he is an
hyred seruaunt, and careth not for the
shepe. I am the good shepherd, and know
we myne, and am known of myne. As

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in Englyshe.

fo. xlii.

the father knoweth me: euen so know I
my father. And I gyue my lyfe for the
shepe, and other shepe I haue which are
not of this folde, the also must I bring,
that they may heare my voyce, and that
there maye be one flocke, and one shep-
herde.

The Byssle on tye. iiii. Sonday
after Easter daye. i. Peter the ii.
Chapter. L.

Dost dere beloued brethren.

I beseeche you as straungers,
and pilgrymes: absteyne fro

flesshely lustes, which fyght agaynst the
soule, & se that ye haue honeste couersa-
cyon amonge þe Gentylls, þe they whiche
backebyte you as euill doers, maye se
your good workes, & prayse God in the
daye of visitacion. Submit your selues
vnto all maner ordinaunce of man for the
Lordes sake whether it be vnto þe kyng,
as to þe chefe heed: eyther vnto þe rulers,
as to them that are sent of hym: for the
punyshment of euill doers, but for the
laude of the that do well: for so is þe will

f ii

Epistles and Gospels

of God, that ye put to silence the ignorance of the folke men as free, & not as hauing the libertie for a clooke of malicypousnesse: but euen as the seruantes of God. Honour all men, loue brotherly felowshyp: feare God, and honour the kyng. Seruantes, obey youre masters with all feare. not onely yf they be good & curtuouse: but also though they be frowarde, for it commeth of the grace in Christ Iesus oure Lorde.

The Gospell on the. iiii. Sondaye after Easter. The xvi. Chapter of John. L.

Iesus sayd to his disciples, after a whyle ye shal not se me, & agayn after a whyle ye shal se me, for I go to the father. Then sayde some of his disciples betwene theselues. What is this, that he sayth to vs? After a whyle ye shall not se me, and agayne after a whyle ye shall se me, and that I go to the father. They sayd therfore, what is thys that he sayth, after a whyle? We can not tel what he sayth. Iesus perceyued that they wolde aske hym, and sayd to them.

in Englyshe.

Jo. xliiii.

This it is that ye enquire of betwene
youre selues: that I sayd, after a whyle
ye shal not se me, & agayne after a whyle
ye shal se me. Verely verely, I saye vn-
to you, ye shall wepe & lament, the world
shall reioyse, ye shall sorowe but youre
sorowe shalbe turned to ioye. A woman
when she traueyleth, hath sorowe becau-
se her houre is come: but as soone as she
is deliuered of the chylde, she remembreth
no more þ̄ angurthe, for ioye þ̄ a man
is borne into the worlde. And ye are no-
we in sorowe, but I wyll se you agayne.
And youre hertes shall reioyse and your
ioye shall no man take from you.

The Epistle on the iiii. Son-
daye after Easter. James the .i.
Chapter. L.

Moste dere beloued brethren.
Euery good gyfte, and euery
perfekte gyfte, is from aboue,
cometh dwne, from þ̄ father of lyght,
whō is no variableness, neyther is he
chaunged vnto darkenes. Of his owne
will begat he vs with the worde of lyfe,

J iii

Epistles and Gospels
that we shulde be the fyrst frutes of hys
creatures. Wherfore dere brethren, let
euerpe man be swyfte to heare, slowe to
speake, and slowe to wrath. For þe wrath
of man worketh not that which is righ-
teous before God. Wherfore lay a part
all fylthyness, all superfluyte of malicy-
ousnesse. And receyue with mekenesse, þe
worde that is grafted in you: whyche is
able to saue your soules.

The Gospel on the.iiii. Son-
daye after Easter. John the.xvi.
Chapter. V

Iesus sayde to his disciples, now
I go my way to hym that sent me:
and none of you asketh me whyther go-
est thou: but because I haue sayde such
thynges to you, your heartes are full of
sorrowe. Neuertheles I tell you truth, it
is expedient for you that I go away, for
yf I go not away, that comforter wyl
not come to you: but yf I departe I wyl
sende hym to you, and when he is come
he wyl rebuke the worlde of synne, and
of ryghteousnes, and of iudgement. O
synne: because they beleue not on me.

hear
selue
re th

in Englyshe. Fo. xliiii.

ryghteousnes, because I go to my father
and ye shall see me no more. And of iudge
ment because I cheefe ruler of thys world
is iudged already. I haue yet many thin
ges to saye to you: but ye can not beare
the awaye now. Howebeit when he is
come, I meane the sprete of truth, he wil
teache you all the trueth. He shall not
speake of hym selfe, but what so euer
he shall heare, that shall he sprake, and
he wyll shewe you thynges to come. He
shall glozifye me, for he shall receyue of
myne, and shall shewe vnto you. All thyn
ges that the father hath are myne. Ther
fore sayd I vnto you, that he shall take
of myne and shewe vnto you.

The Pissle on the. v. Sondaye
after Easter. The fyrst Chapter of
James. D

Most dere beloued brethre: se that
ye be doers of the worde, and not
hearers onelye, deceyvyng your owne
selues with Sophistry. For yf any hea-
re the worde, and do it not: he is lyke to

F iiii

Epistles and Gospels

a man that beholdeth his bodely face in a glasse, for as sone as he hath looked on hym selfe, he goeth his waye, and immediately forgetteth what his fassyō was. But whosoever loketh in the perfecte lawe of lyberte and contynueth therein (if he be not a forgetful hearer but a doer of the worke) he shalbe happy in his dede. If any man amonge you seme deuoute, and refrayne not his tonge but deceyue his owne herte, this mans deuocyon is in vayne. Pure deuocion and vndefyled before God the father, is thys: To visite the frendles and wydowes in theyr aduersyte, and to kepe hym selfe vnspotted from the worlde.

The Gospell on the. v. Sōdare after Easter. The. xvi. Chapter of John. If

Iesus sayd vnto his disciples: Verely verely I say vnto you. What soeuer ye shall aske the father in my name, he wyll geue it you. Hytherto haue ye asked nothyng in my name. Aske and ye shall receyue it, that your ioye may be full. These thynges haue I spoken vnto

in Englyshe.

Jo. xlv.

you in prouerbes, the tyme wyll comme when I shall speake nomore to you in prouerbes, but I shall shewe you playnly from my father. At that daye shali ye aske in my name, and I saye not vnto you, that I wyl speake to my father for you: for the father hym selfe loweth you, because ye haue loued me, and haue beleued that I came out from God. I went out fro the father & came into þ world. I leaue the worlde agayne and go to the father. His disciples sayde vnto him: behold, nowe speakest thou playnly, and thou vtest no prouerbes. Now we knowe that thou vnderstandest al thynges, and nedest not that any man shulde aske the any questio. Therfore beleue we that thou comdest from God.

The Epistle on the mondaye in the Crosse dayes. James the fyfte Chapter. D

Most deare beloued brethren. Knowledge your fautes one to another, and praye one for another, that ye maye behealed. The prayer of a ryghteous man auayleth

Pyssles and Gospels

Witch, yf it be feruent. Helias was a mā in daunger to tribulacion as we are, and he prayed in his prayer that it myghte not rayne, and it rayned not on þe earthe by the space of thre yeaeres and fyre monethes. And agayne he prayed, and the heauen gaue rayne and the erth brought forth her frute. If any of you erre from the truth, and another conuerted hym, let the same knowe, that he which couerted the synner from goynge astraye oute of his waye, shall saue a soule from death, and shall hyde the multytude of synnes.

The Gospel on the mondaye in the Crosse dayes. The. xi. Chapter of Luke. **B**

Iesus sayde vnto hys dyscyples. Which of you shulde haue a frende and shulde go to hym at mydnyght, and saye vnto hym: Frende, lende me thre loues: for a frende of myne is come oute of the waye to me, and I haue nothyng to set before him. And he within shulde answer and saye: trouble me not now, the doxe is nowc shute, and my seruauntes are with me in the chambze. I can not a

in Englyshe.

Jo. xlvj.

ryse and geue them vnto the. I saye vnto you thoughe he wyll not aryse & geue hym because he is his frende: yet because of his importunite he wolde aryse, and geue him as many as nedeth. And I say vnto you: aske, and it shalbe geuen you. Seeke and ye shall fynde. Knocke and it shall be opened to you. For euerye one that asketh, receyuethe: and he that seeketh fyndeth: and to hym that knocketh shal it be opened. If the sonne aske bread of any of you, that is his father, wyll he geue hym a stone? Or yf he aske fyre, wyll he geue hym a serpent? Or yf he aske an egge, wyll he offer hym a scorpion? If ye then which are euil can geue good gyftes, to your chyldren: Howe muche more shall your father of heuen geue the holy gooste to them that desyre it of hym.

The Epistle on the Assencion
euen. Actes of the Apostles the. iiii.
Chapter. **G**

A He multytude of them that be
leued were of one hearte, and
of one soule. Also none of the

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sayde, that any of the thynges which he possessed, was his owne: but had al thynges commune, and wyth greate power gaue the Apostles wytnes of the resurrection of our Lorde Iesus Christe, and greate grace was wyth them all. Neither was there any amonge them that lacked: for as many as were possessours of landes or houses, solde the, & brought the pryce of y^e thynges which were solde and layde it downe at the apostles fete, & distribution was made to euery man, ac-
cordinge as he had nede.

**[The Gospell on the Asseneyon
euen. John the. xviij. Chapter.]**

Iesus lyfted vp his eyes to heauē,
& sayde: Father the houre is come,
glorifye thy sonne, that thy sonne maye
glorifye the. As thou hast gyuen him po-
wer ouer all fleshe, that he shulde gyue
eternall lyfe to as many, as thou haste
gyuen him. This is lyfe eternall y^e they
myght knowe the that onely very God,
and whom thou hast sent Iesus Christ.
I haue glorified the on the erth. I haue
fynnyshed the worke whiche thou gauest

in Englyshe. Fol. xlviij.

me to do, and nowe glorifye me thou father with thyne owne selfe, wyth the glozve whych I haddest with the, or the worlde was. I haue declared thy name vnto those which thou gauest me out of the worlde. Thyne they were, and thou gauest them me, and they haue kepte thy sayinges. Nowe haue they knowne that althynge whatsoeuer thou hast geuen me, are of the. For I haue geue to them the wordes, which thou gauest me, and they haue receyued the, & haue knowne surelye that I came oute from the, and haue beleued that thou dyddest sende me. I praye for them: I praye not for the worlde, but for them whiche thou haste geuen me: for they are thyne, & all myne are thyne, and thyne are myne, and I am glorified in the. And nowe I am no more in the worlde, but they are in the worlde, and I come to the.

The Byble on the Ascencion
daye. Actes of the Apostles the. i.
Chapter. A

Epistles and Gospels

In the former treatyse (dere frende Theophilus) I haue wytten of al that Iesus began to do, and teache vntyll the daye in the whych he was taken vp. After that he throughe the holy ghost had geuen commaundementes vnto the Apostles, which he had chosen, to whom also he shewed him selfe a lyue after his passion, by many tokens appearng vnto them fortye dayes, and spake vnto the of the kyngdome of God and gathered them together, and commaunded them, that they shulde not departe from Ierusalem, but to wayte for the promyse of y^e father, wherof ye haue herde of me. For Iohn baptysed with water, but ye shall be baptysed with the holy ghost, & that within these fewe dayes. When they were come together, they asked of hym, sayinge: Lorde wilt thou at thys tyme restore agayne the kyngdome of Israel? He sayde vnto them, it is not for you to knowe the tymes or seasons, whiche the father hath put in his owne power, but ye shall receyue power of the holy ghost which shall come on you. And ye shall be

in Englyshe. Fo. xlviiii.

wytnesles vnto me in Ierusalem, and in
all Iurye, and in all Samary, and euen
vnto the worldes ende. And when he
hadde spoken these thynges whyle they
behelde he was taken vp, and a cloude
receyued him vp out of theyr syght. And
whyle they looked stedfastly vp into hea-
uen as he went, beholde two men stode
by them in whyte clothynge, which also
sayde: Ye men of Galile, why stande ye
gasyng vnto heauen? This same Je-
sus which is taken vp fro you into hea-
uen, shall so come, euen as ye haue sene
him go into heauen.

The Gospell on the Assencyon
dave. Marke the. xvi. Chapter.

After that, Iesus appeared vnto
eleuen as they late at meate, and
cast in theyr tethe theyr vnbelefe, & hard-
nesse of harte, because they beleued not
them whych had sene hym after his re-
surreccyon, and he sayde to them. Go ye
into all the worlde, and preache the gos-
pell to al creatures, and he that beleueth
and is baptysed shall be saued, & he that
beleueth not shall be condemned.

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And these sygnes shall folowe the, that shall beleue. In my name, they shall cast out deuyls, and shall speake wth newe tongues and shall kylle serpentes, and yf they drinke any deedly thyng, it shal not hurt them, they shall laye theyr handes on the sycke, & they shall recouer. So then whē oure Lorde Iesus had spoken to them, he was receued into heauen, and is set downe on the ryghthande of God. And they wēt forth and preached euery where. And oure Lorde wrought wth them, & confyrmed theyr preachynge, with miracles folowynge.

¶ The Pistle on the Sonday after the Assencion daye. i. Peter. iiii. Chapter. B.

Moste dere beloued brethzen, be ye discrete, and watche in prayer, but aboue all thinges, haue feruent loue amonge you, for loue couereth the multitude of synnes. Be ye harberous one to another, and that wth out grudgyng. As euery man hath re-

ceyued the gyfte, mynyster the same one to another, as good mynysters of the manyfolde graces of God. If any man speake, let hym talke as though he spake the wordes of God. If any man mynyster, let hym do it as of the habyltye whych God mynystred vnto hym, that God in all thynges maye be glorified, through Iesus Chryst.

The Gospell on the Sonday after Assencyon day. Iohn. xvi.

Chapiter. D.

IESUS sayd vnto hys disciples: When þe comforter is come, whom I wyll sende vnto you from þe father whych is the spiryte of verite, whych procedeth of the father, he shall testify of me, and ye shall beare wytnesse also, because ye haue ben wyth me from the begynnyng. These thynges haue I sayd to you, because ye shulde not be hurte in your fayth. They shall excommunicate you, yea the tyme shall come, that whosoever kylleth you, wyll thynke that he doeth God true seruice. And suche thynges wyll they do to you, because they ha

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ue not knowen þ father neyther yet me.
But these thinges haue I tolde you, that
when the houre is commie, ye myght re-
membre that I tolde you so.

¶ The Pytles on wytson Son-
day. Actes of the Apostles. The
second Chapiter. A.

When þ fyftech day was come,
whyche is wytson Sonday,
the Apostles wyth one accorde,
were gathered together in one
place. And sodaynly there ca-
me a sounde from heuen, as it had ben þ
commynge of a myghtye wynde, and it
fylled all the house where they sat. And
there appeared to them clouen tonges, as
they had ben fyre, and it sate on eche of
them, and they were all fylled wyth the
holyghost, and began to speake wyth o-
ther tonges, euen as the spiryte gaue the
vitteraunce. There were dwellynge at Je-
rusalem Jewes, deuout men, which were
of all nacys vnder heuen. When thys
was noysed about, the multytude came
together, & were astonyed, bycause that
euery man herde the speake in his owne

in Englyshe.

Fol.

tonge. They wondered all, and maruayled, sayenge amonge them selues: Loke, are not all these whyche speake of Galyle, & howe heare we euery man his owne tōge, wherin we were bozne? Parthyās, Medes, and Elampytes, and the inhabytors of Mesopotamya, of Jewry, Capadocia, Pontus, & of Asia, Phrygya, Paphlunia, and of Egypte, & of the parties of Libya, whyche is besyde Serene, and straungers of Rome, Jewes and Proselytes, Grekes, and Arabians. We haue herde them speake wyth our owne tonges the great workes of God.

¶ The Gospell on wytson Sunday. John the. xiiii. Chapter. L.

Iesus sayde vnto hys disciples: If any man loue me, and wyll kepe my sayinges: my father also wyll loue hym: and we wyll comme vnto hym, and wyll dwell with hym. He that loueth me not, kepeth not my sayinges, and the wordes whyche ye heare are not myne, but the fathers whych sente me. Thys haue I spoken vnto you, beyng yette present with you, but the comforter whych is the holy

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ghost (whom my father wyll gyue in my name) shal teache you all thynges, & byynge althynges vnto your remembraunce. Whatsoeuer I tolde you. Peace I leaue wyth you. My peace I gyue vnto you, not as the worlde gyueth, gyue I vnto you: Let not your hertes be greued, neyther feare ye. Ye haue herde how I sayde vnto you: I go & come agayne vnto you. If ye loue me, ye wolde verely reioyse, bycause I sayd: I go to y^e father, for the father is greater then I. And now we haue I shewed you before it come, that when it is come to passe, ye myght beleue hereafter wyll I not talke many wordes to you, for the cheyfe ruler of thys world commeth & hathe nought in me, but that the worlde may knowe that I loue y^e father, and as the father gaue me commaundement, euen so do I.

The Pyssle on Monday in wynter
sonne weke. Actes of the Apostles. x.
Chapter. ff.

Deter opened hys mouth, and
sayde: Iesus commaunded vs
to preache vnto y^e people, and

in Englyshe.

Fo. li.

to testifye, that it is he, that is ordeyned
of God a iudge of quicke and deed. To
hym gyueth all the prophetes wytnesse,
that thurgh his name shall receyue re-
missyon of synnes, all that beleue hym.
Whyle Peter yet spake these wordes,
the holyghost fell on all the whyche her-
de his preachynge. And they of the Cir-
cuncisyon, whych beleued were astoynd
as many as came wyth Peter, bycause
that on the gentylles also was shed out
the gyfte of the holy ghost, for they herde
them speake wyth tonges and magnify
God. Then answered Peter, can any
man forbyd water & these shulde not be
baptysed, whych haue receyued the holy
ghost as well as we? And he commaun-
ded them to be baptysed in the name of
our Lorde Iesus Chryst.

The Gospell on Monday
in wytson weke. John the. iiii.
Chapter. 15.

Iesus sayde vnto a Ruler amonge
the pharyses. God so loued & worl-
de, that he gaue his onely sone for the in-
tent that none that beleue in hym, shulde

¶ iii

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peryshe: but shulde haue euerlastyng lyfe. For God sente not hys sone into þe worlde, to condemne the worlde: but that the worlde through hym myght be saued. He that beleueth on hym, shall not be condemned: but he that beleueth not, is condemned alredy: bycause he beleueth not in the name of the only sone of God. And this is the condemnacyon: that lyght is come into the worlde, & men haue loued darckenesse more then lyghte, bycause they dedes were euill. For euery man that doeth euill, hateth the lyghte, neither cometh he to lyghte, lest hys dedes shulde be reprovued. But he that doeth the trueth cometh to the lyghte, that hys dedes myght be knowen, howe that they arte wrought in God.

The Epistle on Tewesday
in wytson weke. Actes of the
Apostles. viii. B.

When the Apostles whiche were at Ierusalē, herde say that Samaria had receyued the worde of God. They sent vnto them Peter and John. Whiche when they were

come, prayed for them, that they myght receyue the holy ghost, for as yet he was comme on none of them : but they were baptysed onelye in the name of Chyft Iesus. Then layde they therz handes on them, and they receyued the holy ghost.

The Gospell on Twelofday
in wytson weke. John. the. x.
Chapter.

Iesus sayd vnto his discyples: Verely verely I saye vnto you : whosoever entreth not in by the doze, into the shepefolde, but clymeth vp some other way, he is a thefe and a robber. He that goeth in by the doze, is the shepherde of the shepe. To thys man the porter openeth the doze, and the shepe heare hys voyce, and he calleth hys owne shepe by name, & he leadeth them out : and when he hath sente forth hys owne shepe, he goeth before them, and the shepe folowe hym, for they knowe hys voyce. A straunger they wyll not folowe, but wyll flye from hym, for they knowe not the voyce of straungers. Thys maner of sayinge spake Iesus vnto them, and they vnder-

Byssles and Gospels

Wode not what thynges they where why
the he sayde to them. Then sayd Iesus
to them agayne: Verely verely I say vn-
to you, that I am the doze of the shepe.
All euen as many as came before me, are
theues and robbers: but the shepe dyd not
heare them. I am the doze, by me yf any
man enter in, he shalbe safe, and shall go
in and out, and fynde pasture. The these
cometh not but for y steale, kyll, and de-
stroye. I am come, that they myght ha-
ue lyfe, and haue it more haboundantly.

The Byssle on the wednesday
in wyrtson weke. The.ii. Chapter
of the Actes of the Apostles. L.

Peter stepte forth wyth the ele-
uen, & lyfte vp hys voyce, and
sayde vnto them: Ye men of
Jewry, & all ye that inhabite Jerusalem,
be thys knowen vnto you: & wyth your
eares heare my wordes. These are not
dronke as ye wene, for it is yet but the
thyrde houre of y daye: but thys is that
whych was spoken by the pphet Iohell.
It shall be in the last dayes (sayth God)
of my spirite, I wyll powre out vpo all

in Englyshe.

Fo. liii.

hesse and youre sonnes, & youre daughters shall prophesye, & youre yonge men shall se visions, & youre olde men shall dreame dreames, and on my seruantes, and on my hande maydes. I wyll powre out my spiryte in those dayes, and they shall prophesye, and I wyll shewe wonders in heuens aboue, and tokens in the earth byneath, bloude and fyre & the vapour of smoke. The sonne shalbe turned into darkenesse, & the Moone into bloude before that great & notable daye of the Lord shall come: and the tyme shall come that whosoever shall call on the name of the Lorde, shall be saued.

The Gospell on Wednesday
in wytson weke. John the. vi.
Chapter. L.

Iesus sayd to hys discyples and to the cōpany of the Jewes: No man can comye vnto me, excepte my father whiche hath sent me, drawe hym: and I wyll rayse hym vp at the laste day. It is wytten in the prophetes. And they shall all be taughte of god. Every man which hath herde & lerned of the father cometh

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vnto me, not that any man hath sene the father, saue he whiche is of God: the same hath sene the father. Verely verely I say vnto you: He that beleueth on me, hath euerlastyng lyfe. I am the breade of lyfe, your fathers dyd eate Manna in wyldernesse, and are deed. Thys is the breade which cometh from heuen, that he whiche dothe eate of it, shulde not dye. I am that lyuyng breade, whiche came downe from heuen. If any man eate of thys breade, he shall lyue for euer. And the breade that I wyll gyue is my fleche, whiche I wyll gyue for the lyfe of the worlde.

The Pytle on the Trinite
Sonday. The Reuelacyon of
John. iiii. Chapter. A.

I Loked vp and saue a doze open
in heuen, & þ first voyce whiche
I herde was, as it were of a tro
pet talkyng with me, whych sayde: Com
me vp hyther, and I wyll showe þ thyn
ges whiche must be fulfyllled here after:
and immediatly I was in the spiryte,
and beholde, a seate was sett in heuen,

In Englyshe.

Fo. liiii.

and one sat on the seate, and he that sat was to loke on lyke vnto a Iasper stone, and a Sardyne stone. And ther was a rayne bowe about the seate, to loke vpon lyke to an Emeralde, and about the seate were. xliiii. seates And I sawe on the seates. xliiii. elders, syttyng clothed in whyte raymente, and had on theyr heedes crownes of golde, and out of the seate proceded lyghtnynges & thonderinges and voyces. And there was. vii. lampes of fyre burnyng before the seate, which are the. vii. spirites of God. And before þe seate there was a See of glasse lyke to Christall. And in the myddes of the seate & round about the seate, were foure beastes ful of eyes before & behide. And the fyrst beast was lyke a Lyon, þe seconde beast lyke a Calfe, and the thyrde beast had a face as a man, and the fourthe beast was lyke a flyenge. Eggle. And the foure beastes, had euerie one of the fyre wynges about hym, & they were full of eyes wythin, and they had no rest, daye neyther nyght, sayenge. Holy, holy, holy, Lozde God almyghtye, whiche

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was, and is, & is to come. And when these beastes gaue gloze, honour, and thanks to hym that sat on the seate, whyche lyueth for euermore. The. xliiii. elders fell downe before hym that sat on the throne and worshipped hym that lyueth for ever: and cast they crownes before the throne sayenge. Thou arte worthy Lorde, to receyue gloze, honour, and power. For thou hast created all thynges, and for thy wylls sake, they are, & were created.

The Gospell on Trinite Son
daye. The thyrde Chapter of
John. A.

There was a man of the Pharises
named Nicodemus, a ruler among
the Jewes. He came to Iesus by night,
and sayde vnto hym. Master, we knowe
that thou art a teacher which art come
from God, for no man coulde do such
myracles as thou doest, except God were
with hym. Iesus answered and sayd
to hym. Merely verely, I saye vnto the,
Excepte that a man be borne a newe, he
can not see the kyngdom of God. Nicho-

in Englyshe. Fo. xlviij.

demus sayde to him. Howe can a man
be bozne when he is olde? Can he enter
into his mothers wombe and be bozne a-
gayne? Iesus answered. Merely verely,
I saye vnto the. Excepte that a man be
bozne of water, and of the spirite, he can
not enter into the kyngdome of God.
That which is bozne of the fleshe, is fles-
he: and that which is bozne of the spiri-
te is spirite. Meruell not that I sayd to
the, ye must be bozne a newe. The wynde
bloweth, where he lysteth, and thou hea-
rest his sounde, but thou canst not tell
whence it commeth, and whyther he go-
eth: so is euery man that is bozne of the
spirite. Richodemus answered & sayde
to hym. Howe can these thinges be? Je-
sus answered and sayd to him. Art thou
a mayster in Israell, and knowest not
these thinges? Merely, verely, I saye to
the, We speake that we knowe, and tes-
tifye that we haue sene, and ye receyue
not oure witnes. If I tolde you earthly
thinges, & ye haue not beleued, how shal-
de ye beleue yf I shall tell heuently thin-
ges? And no mā hath assended vp to he-

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uen, but he that came downe from heuē:
that is to saye, the sonne of man, which
is in heuen. And as Moyses lyfted vp þ
serpent in wyldernes, euen so muste the
sonne of man be lyfted vp, that no man
which beleueth in hym perishe, but ha-
ue eternall lyfe.

¶ The Pyssle on corpus Christi
daye. i. Corynthyans. xi. Cha-
pter. C.

Brethre, that which I gaue vn-
to you I receyued of the Lord:
for the Lorde Iesus Christ the
same night in þ which he was betrayed,
toke breade and thanked, and brake and
sayd. Take ye, and eate ye, this is my bo-
dy which is broken for you. This do ye
in the remembraunce of me. After that
same maner he toke the cup when sup-
per was done sayenge.. This cup is the
newe Testament in my bloude, this do
ye as ofte as ye drinke it, in the remem-
braunce of me. For as ofte as ye shal eate
thys bread, and drinke of thys cup: ye
shall shew the Lordes death tyll he come.
Wherefore, who soeuer shall eate of this

in Englyshe.

fo. lvi.

bread, or drinke of the cup vnworthely,
he shalbe gyltye of the body and bloude
of the Lord. Let a man therfore examyn
him selfe, and so let hym eate of the bread,
and drynke of þ cup. For he that eateth
and drynketh vnworthely eateth & dryn-
keth hys owne dampnacyon: because he
maketh no difference of the Lordes bo-
dy.

¶ The Gospell on Corpus Chri-
sti daye. The. vi. Chapter of
John. f.

Iesus sayd to hys disciples, and to
the companye of the Jewes. My
fleshe is meate in dede, and my bloud is
drynke in dede. He that eateth my fleshe,
and drinketh my bloude dwelleth in me,
and I in him. As the lyuyng father hath
sent me, even so lyue I for the father, &
he that eateth me, shall lyue by me. This
is that breade which came from heauen,
not as youre fathers haue eaten Māna,
and are deed. He þ eateth of thys bread
shall lyue euer.

¶ The Pysle on þ fyrst Sōday after
Trinite, i. Ihon the. iiii. Chap, W.

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Moste dere beloved brethren.
 God is loue, in this appeared
 y^e loue of God to vs ward, be-
 cause y^e God sent his onely begottē sonne
 into y^e worlde, y^e we myght lyue througħ
 him. Here in is loue, not that we loued
 God, but that God loued vs, & sente his
 sonne to make agrement for oure synnes.
 Derely beloved, yf God so loued vs, we
 ought also to loue one an other. No mā
 hath sene God at any tyme. If we loue
 on another, God dwelleth in vs, and his
 loue is perfecte in vs. Hereby know we,
 that we dwell in him, and he in vs: be-
 cause he hath gyuen vs of hys spyrte.
 And we haue sene and do testifye, that y^e
 father sent his sonne, whych is the saui-
 our of the worlde. Who soeuer cōfess-
 eth that Iesus is the Sonne of God,
 in him dwelleth God, & he in God. And
 we haue knowen and beleued the loue y^e
 God hath to vs. God is loue, and he y^e
 dwelleth in loue, dwelleth in God and
 God in him. Here in is the loue perfecte
 in vs, that we shulde haue truste in the
 day of Iudgemēt, for as he is, euē so are

in Englyshe.

Fo. lviij.

We in this worlde. There is no feare in loue, but perfecte loue casteth out all feare, for feare hath paynfulnesse. He that feareth is not in perfecte loue. We loue him, for he loued vs fyrst. If a mā saye. I loue God, and yet hateth his brother, he is a lyar. How can he that loueth not his brother, whō he hath sene: loue God whom he hath not sene. And this commaundement haue we of him: that he which loueth God, shulde loue his brother also.

The Gospell on the fyrst Son
daye after Trinite. Luke. xvi. Cha
pter. D.

Iesus put forth a parable vnto his
disciples sayenge. There was a cer
tayne ryche man, which was clothed in
purple and fyne reynes, and fared dely
ciously every daye. And there was a cer
tayne begger named Lazarus, which lay
at his gates, full of sores, desyringe to
be refreshed with some of the crommes
which fell from the ryche mannes boorde.
Neuerthelesse, the dogges came
and lycked hys sores. And it fortuneth

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that the begger dyed, and was carryed by the angels into Abrahams bosome. The ryche man also dyed, and was buryed: & beyng in Hell in tormentes, he lyfte vp hys eyes, and sawe Abrahā a farre of, & Lazarus in his bosome, and cryed, and sayde. Father Abraham haue mercy on me, & sende Lazarus that he maye dyppe the tpype of hys synger in water, & cole my tonge, for I am tormented in thys flame. But Abraham sayde vnto hym. Sonne remembre that thou in thy lyfe tyme receyued thy pleasure, and contrary wyse Lazarus payne. Nowe therfore is he comforted, and thou arte punyshed. Beyonde all this betwene you, and vs, there is a greate space set, so that they whyche wolde go from hence to you can not, neyther maye come from thence to vs. Then he sayde. I praye þ therfore Father, sende him to my fathers house, for I haue fyue brethzen, for to warne them, leest they also come into this place of tormentes. Abraham sayd vnto hym. They haue Moses and the Prophetes, let them heare them. And he sayde. Naye

Father Abraham, but yf one came vnto them from the deed, they wolde repent. He sayde vnto hym. Yf they beleue not Moyses, & the Prophetes, neyther wyll they beleue, though one rose from death agayne.

The Byble the. ii. Sondaye after Trinite. i. Byble of Iohn. liii.

Chapter. L.

MAYLE not my brethren, though I would hate you, we knowe I we are translated fro death vnto lyfe, because we loue I brethren. He I loueth not his brother abyde in death. Whosoever hateth his brother, is a mansleer, & ye knowe I no mansleer hath eternall lyfe, abydyng in hym. Hereby perceyue we I loue of God, in I he gaue his lyfe for vs: & therefore ought we also to gyue oure lyues, for oure brethren. Whosoever hathe this worldes good, & seeth his brother haue nede, and putteth vp his compassion fro him, howe dwelleth the loue of God in him. My babes, let vs not lone in worde, neyther in tonge, but in dede and verite.

in Englyshe.

fo. xxi.

The Gospell on the. ii. Sondaye
after Trinite. Luke. the. xlii. Cha-
pter. D.

Iesus put forth a similitude to his
disciples sayenge. A certayne man
ordeyned a great supper, and bad many,
and sente his seruaunt at supper tyme
to saye to them, that were bydden, come,
for all thinges are now redye. And they
all at ones, began to make excuse. The
first sayd to him. I haue bought a to-
wne, and I muste nedes go and se it: I
praye the haue me excused. And an other
sayde. I haue bought fyue yocke of oxen,
and I go to plowe the, I praye the haue
me excused. The thyrde sayd. I haue ma-
ried a wyfe, & therfore I can not come.
And the seruaunt went and brought his
mayster worde therof. Then was the
goodman of the house displeased and
sayd to hys seruaunt. Go oute quickly
into the stretes, and quarters, and bring
in hyther the pore, and the maymed, and
the halte, and the blynde. And þe seruaunt
sayd: Lord it is done as þe comaundest, &
yet there is roune. And the Lorde sayde

in Englyshe. Fol. lix.

to the seruaunt. Go out into the hye wayes, and hedges, and compell them to come in, that my house maye be fylled. For I saye to you: that none of these which were bydden, shall tast of my supper.

The Bytyle on the. iii. Sodaye
after Trinite. The. i. Peter the. v.
Chapter. B

Brethren. Submyt your selues vnder the myghtye hande of God, that he maye exalte you, when the tyme is come, cast all your care to him, for he careth for you. Be sobre & watche, for your aduersary the deuyll, as a roynge Lyon walketh about, sekyng whome he maye deuoure. Whom resyst ye, stedfast in fayth: remembryng that ye do but fulfyll the afflyccyons, whiche are appoynted to your brethren that are in the world, the God of al grace, which called you vnto hys eternall glorie by Christ Iesus. Shall his owne selfe after ye haue suffered, a lytell afflyccyon make you perfyte, shall litle strength aduayle the you, to him be glorie & dominio

in Englyshe.

fo. xxi.

The Gospell on the. ii. Sondaye
after Trinite. Luke. the. xlii. Cha-
pter. D.

Iesus put forth a similitude to his
disciples sayenge. A certayne man
ordeyned a great supper, and bad many,
and sente his seruaunt at supper tyme
to saye to them, that were bydden, come,
for all thinges are now redye. And they
all at ones, began to make excuse. The
fyrst sayd to him. I haue bought a to-
wne, and I muste nedes go and se it: I
praye the haue me excused. And an other
sayde. I haue bought fyue yocke of oxen,
and I go to proue the, I praye the haue
me excused. The thyrde sayd. I haue ma-
ried a wyfe, & therfore I can not come.
And the seruaunt went and brought his
mayster worde therof. Then was the
goodman of the house displeased and
sayd to hys seruaunt. Go oute quickly
into the stretes, and quarters, and bring
in hyther the poore, and the maymed, and
the halte, and the blynde. And the seruaunt
sayd: Lord it is done as thou commaundest, &
yet there is roume. And the Lord sayde

in Englyshe. Fol. lix.

to the seruaunt. Go out into the hye wayes, and hedges, and compell them to come in, that my house maye be fylled. For I saye to you: that none of these whych were bydden, shall tast of my supper.

The Pysle on the. iiii. Sodaye
after Trinite. The. i. Peter the. v.
Chapter. B

Brethren. Submit your selues vnder the myghtye hande of God, that he maye exalte you, when the tyme is come, cast all your care to him, for he careth for you. Be sobre & watche, for your aduersary the deuyl, as a roynge Lyon walketh about, sekyng whome he maye deuoure. Whom resyst ye, stedfast in fayth: remembrynge that ye do but fulfyll the affliccyons, whiche are appoynted to your brethren that are in the world, the God of al grace, which called you vnto hys eternall glorie by Christ Iesus. Shall his owne selfe after ye haue suffered, a lytell affliction make you perfyte, shall litle strength ad stablyshe you, to him be glory & dominio

Pyssles and gospels
for ever, and whyle the world endureth.
So be it.

The Gospell on the. iii. Son-
daye after Trinite. Luke the fyfte
Chapter. A

The Publicanes, and the synners,
resorted to Iesus, to heare hym, &
the Pharyses and Scrybes murmured
sayenge: He receyuethe to his companye
synners, and eateth with them. The put
he forth this symplytude to the sayinge:
What man of you hauynge an hundred
shepe, yf he lose one of the, dothe not he
leauue nynty and nyne in the wyldernes
and go after that whiche is loste, tyll he
fynde him: And when he hath founde him
he layeth him on his shuldres with ioye:
and as soone as he cometh home, he cal-
leth together his louers, and neighbours
sayinge to them: Reioyse with me, for I
haue founde my shepe which was lost.
I saye to you: that lykwysle ioye shal be
in heauen, ouer one synner that repēteth
more then ouer nynty and nyne iust per-
sones, whych nede no repentaunce. Cy-
ther what woman hauynge ten grotes,

yf she lose one, doth not lyghte a candel,
and swepe the house, and seke diligently
vntyll she fynde it: And when she hath
founde it, she calleth her louers and her
neighbours, sayinge: Reioyse with me,
for I haue founde the grote which I had
losse. Likewyse I saye vnto you, ioye is
made in the presence of the Angels of
God, ouer one synner that repenteth.

The Epistle on the.iiii. Sonday
after Trinite. Romaynes the.viii.
Chapter. D

Brethren, I suppose that the af-
fliccyons of thys lyfe, are not
worthy of the glory to come whi-
che shalbe shewed vpon vs. Also
the feruent desyre of the creatures aby-
deth lokynge when the Sonnes of God
shall appeare: because the creatures are
subdued to vanyte agaynste their wyll
but for his wyl, which subdued them in
hope. For the very creatures shall be de-
liuered from the bondage of corrupciō,
into the glorious lyberty of ꝑ sonnes of
God. For we knowe that euery creature

Pyssles and gospels.

groueth with vs also, and trawayleth in payne, euen to the tyme. Not they onely, but euen we also whiche haue the fyrste frutes of the spere, mourne in oure selues, and wayte for the adopyon, & loke for the delyueraunce of our bodyes.

**¶ The Gospell on the.iiii. Son-
daye after Trinite. Luke the. vi.
Chapter. F**

Iesus sayde vnto his disciples. Be ye mercyfull, as your father is mercyfull. Judge not, and ye shall not be iudged. Condempe not, and ye shall not be condemned. For geue, and ye shall receiue. Geue and it shall be geuen to you, good measure, pressed downe shaken together, and runnyng ouer, shall men geue into your bosomes. For with what measure ye mete, wyth the same shall men mete to you agayne. And he put forth a sympletyde to the. Can the blynde leade the blynde, do they not both then fall in to the dyche. The discypyle is not aboue the mayster. Every man shall be persyde,

in Englyshe.

Jo. Ixi.

yf he be as his mayster is. Why seeest thou
a mote in thy brothers eye, and consyde-
rest not the beame that is in thyne owne
eye? Eytther how canst thou saye to thy
brother: Brother let me pull out þ mote
that is in thyne eye, when thou percey-
uest not the beame, that is in thyne owne
eye? Ypocryte, cast out the beame out of
thyne owne eye fyrst, and thē shalt thou
se perfytylve to pull oute the mote of thy
brothers eye.

The Pystle on the. v. Sondaye
after Trinite. i. Pystle of Peter þ
iii. Chapter. A

Brethē, be ye al of one mynde,
one suffer with another, loue
as brethē, be pytefull, be cour-
teous, not renderynge yll for yll, neyther
rebuke for rebuke: but contrary wyse,
blysse, remēke that ye are ther vnto cal-
led, euen that ye shulde be hepyes of ble-
synge. If any man longe after lyfe, and
loueth to se good dayes, let him refrayn
his tonge from yll, and his lyppes that
they speake no gyle. Let him eschewe yl,
and do good, let hym seke peace and en-

Epistles and Gospels

sewe it: for the eyes of oure Lorde are o-
uer the ryghteous, and his eares are ope-
ned vnto theyr prayers: but the scarce
loke of our Lorde, beholdeth them that
do ill. Moreover who is he that wyl
harne you, yf ye folowe that whiche is
good? Notwithstandynge, happy are ye,
yf ye suffer for ryghteousnesses sake. yee
and feare not, though they seme terribble
vnto you, neyther be troubled, but sanc-
tifie our Lorde God in your hertes.

The Gospel on the. v. Sondaye
after Trinite. The. v. Chapiter of
Luke. A

When the people pressed vnto Je-
sus to heare the worde of God, he
stode vp by the lake of Genezareth and
sawe two shippes standynge by the la-
kes syde, but the fylsher men were gone
out of them,, and were walshynge theyr
nettes and he entred into one of þ shyp-
pes whiche perteyned to Symon, and
prayed him that he wolde thruste oute a
lytell from the lande, and he sat downe
and taught the people out of the shype.

in Englyshe.

Jo. xii.

When he had lefte speakynge, he sayde vnto Symon: Launche out into þe depe, and let sylppe youre nettes to make a draught, and Symon answered & sayde to him: . Mayster, we haue laboured all nyght, and haue taken nothyng. Neuer thelatter at thy worde, I wyll lose forth the nette. And whē they had so done, they enclosed a great multitude of fylshes, & theyr net brake, but they made sygnes to theyr felowes whiche were in the other sylppe, that they shulde come and helpe them, and they came and fylled both the sylppes that they sonke agayne. When Symon Peter sawe that, he fell downe at Iesus knees, sayinge: Lorde go from me, for I am a synfull man, for he was utterly astonied, and all that were with him at the draught of fysh whiche they toke: and so was James also & John þe sonnes of zebede, which were parteners with Symon. And Iesus sayde vnto Symon feare not, from hensforth thou shalt catche men. And they broughte the sylppes to lande, and forsoke all, and followed him.

The pystles of gospels
The Pystle on the. vi. Sodaye
after Trinite Romaynes the. vi.
Chapter. A

Brethren, remembre ye not that
all we whyche are baptysed in
the name of Iesus Christ, are
baptysed to dye with hym, we are bury-
ed with him, by baptyme for to dye that
lykewyse as Christ was rayled vp fro
death by the glory of the father, euen so
we also shulde walke in a newe lyfe: for
yf we be grafted in death lyke vnto hym,
euen so must we be in the resurreccyon.
This we muste remembre that our olde
man is crucified with hym also, that þ
body of synne might vtterly be destroy-
ed, that henkforthe we shulde not be ser-
uauntes of synne. For he that is dead,
is iustified from synne. Wherfore yf we
be dead with Christ, we beleue that we
shall lyue with him, remembrynge that
Christ ones rayled from death, dyeth no
more, death hath no more power ouer
him. For as touchynge that he dyed, he
dyed concernynge synne, ones. And as
touchynge that he lyueth, he lyueth, to

God. Aþkewylc ymagē ye also þ̄ ye are
dead concernynge synne: but are alyue
vnto God throughe Iesus Chryst our
Lorde.

The Gospell on the. vi. Son-
daye after Trinite. Mathewe the
v. Chapter. **L**

Iesus sayde vnto his disciples. **M**e-
rely, I saye vnto you. Except your
ryghteousnesse, excede þ̄ ryghteousnesse
of þ̄ Scrybes & pharyses, ye shal not en-
ter into þ̄ kyngdō of heuē. ye haue herd
how it was sayd vnto thē of þ̄ old tyme
Thou shalt not kyl. for who soeuer kyl-
leth, shall be in daunger of iudgement.
But I saye vnto you: Whosoever is
angrye with his brother (vnaduyedly)
shall be in daunger of iudgement. And
whosoever sayeth vnto his brother Ra-
cha, shall be in daunger of a counsell. But
whosoever sayeth thou foole shall be in
daunger of hel fyre. Therefore, whē thou
offerest thy gyfte at the aulter, and the-
re remembreth that thy brother hathe
ought agaynst the, leaue there thy offe-
rynge before the aulter, and go thy waye

Epistles and Gospels
First, and be reconcyled to thy brother, &
then come offer thy gyfte.

The Epistle on the. vii. Sondaye
after Trinite. The. vi. Chapter vij.
to the Romaynes. ID

Brethren, I wyll speake grosse,
because of the infirmyte of youre
fleshe. As ye haue geue your me-
bers seruauntes to vncleannes ad
iniquite, from iniquite to iniquite: euen
so nowe geue your members seruauntes
to ryghteousnes, that ye maye be sancti-
fied, for whē ye were the seruauntes of
synne, ye were not vnder ryghteousnes.
What frute had ye then in those thyng-
es: where as ye are nowe ashamed, for
the ende of those thynges is death. But
nowe are ye deliuered from synne, and
made the seruauntes of God, and haue
your frute that ye shulde be sanctified, &
the ende euerlastyng lyfe, for the rewarde
of synne is death. But eternal lyfe is the
gyfte of God, throughe Iesus Christ our
Lorde.

The Gospell on the. vii. Sondaye
after Trinite. Marke. viii. Chap. 3

When there was a very great company with Iesus, and they hadde nothyng to eate. Iesus called hys disciples to hym, and sayde vnto them: I haue compassyon on thys people, bycause they haue bene nowe with me thre dayes, and haue nothyng to eate, and yf I shulde sende them awaye fastyng to theyr owne houses they shulde faynt by the waye, for dyuers of them came from farre. And his dyscyples answered him: Where shulde a man haue breade here in the wyldernesse, to satisfye these? And he asked them: Howe many loaves haue ye? They sayde: seuen. And he commaunded the people to syt downe on the grounde, and he toke the seuen loaves, gaue thanks, brake, and gaue vnto his disciples to set before them, and they dyd set them before the people. And they had a fewe small fyshes and he blyssed the, and cominaunded them also, to be set before them, and they dyd eate, and were suffyled. And they toke vp y^e broke meat y^e was left, seuen baskettes full. And they that dyd eate, were in nombre about four

Pyssles and Gospels.
thousande, and he sent them awaye.
¶ The Pyssle on the. viii. Sōdaye
after Trinite. Romaynes the. viii.
Chapter. ¶

Brethren, we are nowe betters:
not to the fleshe, to lyue after y
fleshe: for yf ye lyue after the
fleshe, ye must dye: but yf ye mortifye the
dedes of the body, throughe the helpe of
the sprete, ye shall lyue. For as manye as
are led by the sprete of God, they are the
sonnes of God: for ye haue not receyued
the sprete of bondage to feare any more:
but ye haue receyued the sprete of adop-
tion, wherby we crye, Abba father. The
same sprete certyfeth oure sprete, that
we are the sonnes of God. If we be so-
nes, we are also the heyres: that heyres I
meane of God, and heyres annexed, to-
gether with Christ.

¶ The Gospell on the. viii. Son-
daye after Trinite. Mathewe the
viii. Chapter. ¶

Iesus sayde vnto his disciples. Beware
of false Prophetes, whyche

in Englyshe.

Fo. lxx.

come to you in shepes clothynge: but inwardly they are rauenynge wolues, ye shall knowe them by theyr fruytes. Do me gather grapes of thornes: or fygges of bryeres: Euen so euerý good tree byngeth forth good fruyt: but a corrupt tree byngeth forth euyl fruyte. A good tree, can not byynge forth bad fruyte, nor yet a bad tree can byynge forth good fruyte. Euery tree that byngeth not forth good fruyte shalbe heuen dwne, and cast into the fyre. Wherfore by theyr fruytes, ye shall knowe them. Not all they that say to me: Mayster, mayster, shall enter into the kyndom of heuen: but he that dothe my fathers wyll whiche is in heuen, he shall enter into the kyngdome of heuen.

The Pystle on the. ix. Son-
daye after Trinyte. i. Corinthe.
x. Chapter. B.

Brethren. We may not luste after euyl thynges, as they lusted: neyther be ye worshypers of ydolles, as were some of them accordynge as it is wyrtten. The people satte dwne to eate & drynke, & rose vp agayne

Epistles and Gospels

to playe. Neyther let vs cōmyt fornyca-
cyon, as some of them cōmytted fornyca-
cyon, & were destroyed in one daye thye
and twenty thousande. Neyther lette vs
tempte Chyyst, as some of them tempted
and were destroyed of Serpentes. Ney-
ther murmure ye, as some of them mur-
mured, & were destroyed of þ destroyer.
All these thynges happened vnto thē for
enlanples, and were wrytten to put vs
in remembraunce, whome the endes of þ
worlde are comyn vpon. Wherfore let
him that thynketh he standeth, take hede
leest he fall. There hath none other tem-
ptacyō taken you but suche as foloweth
þ nature of man. But God is faythfull,
whyche shall not suffer you to be tēpted
aboue your strength, but shall in þ myd-
des of the tēptacyon, make away to esca-
pe oute.

The Gospell on the .ix. Son-
day after Trinyte. Luke. xvi.
Chapter. A.

Iesus put forth a symilitude vnto
hys discyples, sayinge: There was
a certayn riche man, whych had a bay-

In Englyshe. Fo. lxxvi.

Iye, that was accuscd vnto hym, that he
had wasted hys goodes, & he called hym,
and sayde vnto hym: Howe is it that I
heare thys of the? Gvye accōptes of thy
baylyshyppe, for thou mayst be no longer
baylye. The baylye sayde wythyn hym
selfe: What shall I do: for my mayster
wyl take away from me the baylyshyppe.
I can not dygge, & to begge I am asha-
med. I wote what I wyl do, that when
I am put out of the baylyshyppe, they
may receyue me into theyr houses. Then
called he all hys maysters detters, & sayde
vnto the fyrst: Howe moche owest thou
vnto my mayster? And he sayd: An hun-
dredth tones of oyle. And he sayde to him:
Take thy byll, and syt downe quyeckly:
and wytte fyfty. Then sayd he to ano-
ther: What owest þu? And he sayd: An
hundredth quarters of wheate. He sayde
vnto hym: Take thy byll, & wyte four
score. And the Lorde commended the vi-
iuste baylye, because he had done wyse-
lye, for the chyldren of thys worlde are
in theyr kynde, wyser then the chyldren
of lycht. And I say to you: Make you

Bystles and Gospels
freendes of the wyched Hammon. That
when ye shall departe, they maye reccaue
you into euerlastynge habitacyons.

The Bystile on the .x. Son-
daye after Trinyte. i. Corin-
thyans. xii. Chapter. A.

Brethren. Ye knowe þe were
gentyles, & went youre wayes
to domme ydols, euen as ye we-
re led. Wherfore I declare vnto you, þ
no man speakynge in þe spiryte of God
despyeth Iesus. Also no man can say that
Iesus is the Lorde, but by the holy gho-
ste. There are diuersites of gyftes, verely
yet but one spirite: and there are differ-
ences of adminystracyon, & yet but one
Lorde. And there are diuers maners of
operacyons, & yet but one God, whyche
worketh all thynges that are wrought
in all creatures. The gyftes of the Spi-
rite are geuen to euery man, to profyte
the congregacyon. To one is giuen thow-
rough þe spirite, the vtteraunce of wyl-
dome, to another is giuen the vtteraun-
ce of knowledge, by the same spirite: to
another gyftes of healyng by the same

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in Englyshe. Jo. lxxvii.

Spirite, to another power to do miracles: to another pphesye: to another iudgemente of spirites: to another the interpreta- cyon of tonges. And these all workethe euen the selfe same spirite, deuidynge to euery mā seuerall gyftes euē as he wyll.

The Gospell on the .x. Son-
daye after Trinite. Luke. xix.
Chapter. f.

When Iesus came nere to Ierusa-
lem, he behelde the Lytie, and we-
pte on it, sayinge: If thou haddest knowen
these thynges whiche belonge vnto thy
peace, euen at thys tyme: but now we are
they hyd from thyne eyes: for the dayes
shall come vpon the, that thyne enemyes
shall caste a banke aboute the, & cōpasse
the rounde, & kepe the in on euery syde,
and make the euen wyth the grounde,
wyth the chyl dren whych are in the, and
they shall not leaue in the one stone vpon
another, because thou knowest not thy tyme
of thy visitacyon. And he went into
the temple, and began to caste out them
that solde therin, and them that bought,
sayenge vnto them: It is wyrtten, My

Epistles and Gospels
house is the house of prayer: but ye haue
made it a denne of theues. And he taught
daylye in the temple.

The Epistle on the .xi. Son-
daye after Trinite. i. Coryn-
thyans. .xv. Chapter. A.

Brethren, As perteynyng to the
Gospell, whych I preached vnto
you, whych ye haue also acce-
pted, & in þ̄ whych ye cōtinue, by whych
also ye are saued. I do you to wytte af-
ter what maner, I preached vnto you,
yf ye kepe it; excepte ye haue beleued in
vayne. For fyrste of all, I delyucred vnto
you, that whych I receyued, how that
Christ dyed for our synnes, a greynge
to the scriptures, & that he was buryed,
that he arose agayne the thyrde day, ac-
cordinge to the scriptures, and that he
was sene of Cephas, then of the eleuen.
After that he was sene of mo then fyue
hundred brethren at ones, of whych ma-
nye remaine vnto this daye, and many
are fallen a slepe, after that appeared he
to James, then to all the Apostles, and
last of all he was sene of me, as of one

in Englyshe. Fo.lxviii.

that was bozne out of due tyme, for I
am the leaste of all the Apostles, whyche
am not worthy to be called Apostle, becau
se I persecuted þ congregacyon of God.
But by the grace of God I am þ I am,
and hys grace whyche is in me, was not
in vayne.

The Gospell on the.xi.Son-
daye after Trinite. The.xviii.
Chapter of Luke. A.

Iesus put forth the thys synnilitude
vnto certayne which trusted in the
selues þ they were perfecte, ad dyspyled
other. Two men went vp into the tēple
to praye, the one a Pharisee, & the other
a Publycane. The Pharisee stode and
prayed thus wyth hym selfe: God, I tha
ke the, that I am not as other men are,
extorcioners, vniust, aduoutrers or as
thys publycane. I fast twyse in the we-
ke, I gyue thythe of all that I possesse.
And the Publycan stode a farre of, and
wolde not lyfte vp hys eyes to heuen,
but smote hys brest, sayinge: God be mee
cyfull to me a synner. I tell you thys
I iiii

Epistles and Gospels

man departed home to his house iustified more than any other. For every man that exalteth himself, shall be brought low: and he that humbleth himself, shall be exalted.

The Epistle on the. xii. Sunday after Trinity. ii. Corinthy. iii. Chapter. A.

Brethren. Suche trust haue we thorough Christ towarde god, not that we are sufficient of ourselues to thinke any thyng as it were of ourselues: but our hablenes cometh of God, whiche hath made vs habile to ministry in newe testamēt, not of the letter, but of the spiryte: for the letter killeth, but the spirite giueth lyfe. If the ministry of death through the letters figured in stones was glorious, so that the chyl dren of Israel coulde not beholde the face of Moyses (for the glory of his countenance) whiche glory neuerthelesse is done awaye, Why shall not the ministry of the spirite be muche more glorious? For yf the ministry of cōdēnacyon be glorious, muche more dothe the ministry of ryghteousnes excede in glorye.

in Englyshe. Jo. lix.

The Gospell on the. xii. Son-
daye after Trinyte. Marke the
vii. Chapter. D.

Iesus departed from the coastes of
Tyre, and came by Sidon vnto the
See of Galyle, through y^e myddest of the
coastes of ten Ltyes. And they brought
vnto hym one that was deafe & domme,
and prayed hym to lay hys hāde on hym.
And he toke hym a syde from y^e people,
and put hys fynger in hys eares, ād dyd
spyte ād touched his tōge, & looked vp to
heuen, & syghthed, & sayd to hym: Ephe-
ta. that is to saye be opened, ād streyght
waye hys eares were opened, & the stryn-
ge of hys tōge was loosed, and he spake
playne. And he commaunded them, that
they shulde tell no man: but the more he
forbad them, so moche the more a greate
deale they publyshed it, saying: He hath
done all thynges well, and hath made
bothe the deafe to heare, and the domme
to speake.

The Pystle on the. xiii. Son-
daye after Trinyte. Galathyās
iii. Chapter. L.

Epistles and Gospels

Brethren. To Abraham and his
 seed, were the promyses made.
 He sayth not in þy seedes, as in
 many, but in thy seede, as in one, whych
 is Chryst. Thys I say, þ þ lawe whych
 began afterwarde, beyōde.iiii.hūdrēth
 and.xxx.yearcs, dothe not dysanull þ te-
 stamēt þ was confirmed befoze of God
 towarde Chryst, to make the promyse of
 none effecte. For yf þ enherytaunce come
 of þ lawe, it cometh not of promyse. But
 God gaue it to Abraham by promyse.
 Wherfore thē scrueeth þ lawe? The law
 was added bycause of trāsgressyon (tyll
 the seede came, to the whych the promyse
 was made) ⁊ it was ordeyned by angels
 in the hāde of a mediatour. A mediatour
 is not a mediatour of one, but God is
 one. Is þ lawe then agaynst the promyse
 of God? God forbyd. How be it, yf there
 had bene a lawe gyuen, whych could
 haue gyuē life, thē no dout rightiounes
 shuld haue come by þ lawe, but þ scriptu-
 re cōcludeth all thynges vnder synne, þ þ
 promyse by the fayth of Iesus Chryst,
 shulde be gyuen vnto them that belue.

in Englyshe.

fo. lxx.

The Gospell on the. xiii. Son-
daye after Trinyte. Luke. x. Cha-
pter. D.

Iesus sayd vnto his disciples. Hap-
pye are y^e eyes which se that ye se.
For I tell you that many Prophetes &
kynge haue desyred to se those thynges
which ye see, and haue not sene them, &
to heare those thinges which ye heare, &
haue not herde them. And beholde, a cer-
tayne lawyer stode vp and tempted him
sayenge. Master, what shal I do to enhe-
rite euerlastyng lyfe? He sayd to hym.
What is wyrtten in the lawe? howe re-
dest thou? And he answered and sayde.
Loue thy Lorde God wth all thy hert, and
with all thy soule, & with all thy strenght,
and with all thy mynde: and thy neygh-
bour as thy selfe. And he sayd vnto him.
Thou haste answered ryghte, do thys
and thou shalt lyue. He wyllynge to iu-
stifye hym selfe, sayde vnto Iesu. Who
is then my neyghboure? Iesus answered
and sayde. A certayne man descended
from Ierusalem, into Iericho, and fell
into the hādes of theues whych robbed

Epistles and Gospels

hym of hys rayment and wounded him,
and departed, leauyng hym halfe deade,
& by chaunce there came a certayne preeſt
that ſame way, and when he ſawe hym,
he paſſed by, and lyke wyſe a leuyte, whē
he was come nere to the place, wente &
loked on hym, and paſſed by. Then a cer
tayn Samaritan as he iourneyed, came
nere to hym, and when he ſawe hym, he
had compaſſion on him, and wēt to him,
and bounde vp his woundes, and powred
in oyle, and wyne, and put hym on hys
owne beaſte, and brought him to a comō
ynne, and made prouiſyon for hym, and
one the morowe when he departed, he to
ke out two pence, and gaue them to the
hooste, and ſayde vnto hym: take cure of
hym, and whatſoeuer thou ſpēdeſt mo-
re, when I come agayne, I wyll recom-
pence the. Which of theſe thre thynkeſt
thou was neyghboure to him, that fell
into the theues handes? And he ſayde.
He that ſhewed mercy one hym. Then
ſayde Jeſus vnto hym, go and do thou
lyke wyſe.

in Englyshe.

Fo. lxxi.

The Epistle on the. xiiii. Son-
daye after Trinite. Galathians
v. Chapter. L.

Brethren, walke in the spiryte,
and fulfyll not the lustes of þ
fleshe, for the fleshe lusteth con-
trary to the spirite, & the spirite cōtrary
to the fleshe. These are contrarie one to
another, so that ye can not do, þ whyche
ye wolde. But and yf ye be led of the spi-
rite, then are ye not vnder the lawe. The
dedes of the fleshe are manyfest, whyche
are these, aduoutrye, fornicaciō, vncle-
nesse, wātōnesse, ydolatrie, witchecraft,
hatred, variaunce, zeale, wrath, stryfe, se-
dicion, sectes enuying, murther droken-
nes, glotony, & such lyke. Of the which
I tell you befoze, as I haue tolde you in
tymes past, þ they which commyt suche
thynges, shall not inherite the kyngdom
of God. But the fruytes of the spiryte,
is loue, ioye, peace longe sufferynge, gen-
tylnes, goodnes, faythfulnes, mekenes,
temperancye. Agaynste suche there is no
lawe. They that are Christes, haue Cru-
cifyed þ fleshe, w þ appetytes & lustes.

Epistles and Gospels

The Gospell on the. xiiii. Son-
daye after Trin. Luke. xvii. Cha-
pter. D.

As Iesus went to Ierusalem, he
passed thorough Samaria & Ga-
lilee: and as he entred into a certayne to-
wne there met him ten men that were le-
pers, which stode a farre of, & put forth
theyr voyces and sayd. Iesu mayster ha-
ue mercy on vs. When he sawe them, he
sayde to them. Go and shewe youre sel-
ues to the preestes. And it chaunced as
they wente, they were censed. And one
of them when he sawe that he was cens-
ed turned backe agayne, and with a lou-
de voyce praysted God, and fell downe
one his face at his feete, and gaue hym
thankes, and the same was a Samari-
tane. And Iesus answered & sayde. Are
there not ten censed, but where are those
nyne? There are not founde that retur-
ned agayne, to gyue God prayse, save o-
nely thys straunger. And he sayde vnto
hym. Arise, and go thy waye, thy fayth
hath made the whole.

in Englyshe.

Fo. lxxii.

The Epistle on the .xv. Sondaye
after Trinite. Galathians. v. Cha-
pter. D.

Brethren. Yf we lyue in the Spi-
rite, let vs walke in the spirite, let
vs not be bayne glorious, prouokynge
one another and enuyinge one another.
Brethren, yf any man be fallen by cha-
unse into any faute, ye whiche are spi-
rituall helpe to amende him, in the spiri-
rite of mekenesse, consydering thy self,
leest thou also be tempted. Beare ye one
anothers burthen, and so fulfyll the law
of Christ. If any man seme to him selfe
that he is comwhat, when in dede he is
nothinge, & same deceyueth him selfe in
his awne imaginacyon. Let euery man
proue his awne worke, & then shall he ha-
ue reioysynge in his awne selfe, & not in
other. For euery mā shall beare his awne
burthen. Let him þ is taught in þ worde,
minister vnto him þ teacheth him, in all
good thinges: Be not deceyued, God is
not mocked. For whatsoeuer a man so-
weth, þ shall he reape. He þ soweth i his
fleshe, shall of the fleshe reape corrupcyō:

Pytles and Gospels

but he that soweth in the Spirit, shall
of the Spirit reape þe lyfe everlastinge.
Let vs not be wery of well doyng. For
when the tyme is come we shall reape
without werynesse. Therfore whyle we
haue tyme, let vs do good to all mē, and
specyallye vnto them whiche are of the
householde of fayth.

The Gospell on the .xv. Son-
daye after Trinite. The .vii. Cha-
pter of Mathewe. **L.**

Iesus sayd vnto hys disciples. No
man can serue .ii. masters: for ey-
ther he shall hate the one, and loue the o-
ther: or els he shall cleaue to the one and
despyse the other. Ye can not serue God
and Mammon. Therfore I saye vnto
you, be not carefull for your selfe, what
ye shall eate, or what ye shall drynke, nor
yet for your body, what ye shall put on.
Is not the lyfe more worth then meate, &
the body more of value then rayment?
Beholde the fowles of the ayre, for they
sowe not, neyther reape: nor yet carye in-
to their barnes, & yet your heuēly father
fedeth thē. Are ye not moche better then

in Englyshe. Fo.lxxiii.

they? Whiche of you, thoughe he toke
thought therfore, could put one cubyt to
his stature? & why care ye then for ray-
ment? Consyder þe lylles of þe feld howe
they growe. They labour not, neyther
spynne: and yet for all that, I saye vnto
you: that euē Solomon in all his royal-
te, was not arayed lyke to one of these.
Wherfore, yf God so clothe the grasse,
which is to daye in the feld, & to morow
shall be cast into the forneys: shall he not
moche more do the same to you? O ye of
lytell fayth. Therfore take no thought,
sayenge. What shall we eate, or what
shall we drinke? or wherewith shall we be
clothed? After all these thynges seke the
gentylles, for youre heuenly father know-
eth, that ye haue nede of all these thin-
ges. But rather seke ye fyrst þe kyngdom
of heuen, and the rightuousnesse therof,
and all these thynges shall be mynystred
vnto you.

The Pystle on the. xvi., Son-
daye after Trinite. Ephesians.
iii. Chapter. B.

Pyssles and Gospels

Brethren, I desyre you that ye
 faynte not because of my tribu-
 lacions for your sakes which
 is your prayse: for this cause I bow my
 knees vnto the father of our Lorde Je-
 sus Christ: which is father ouer all that
 is called father, in heauen and in earth:
 that he wolde graunt you accordyng to
 þe richesse of his gloyre: that ye maye be
 strenghted with myght by his spirite in
 the ynnur man, that Christe maye dwell
 in your hertes by faythe: that ye beyng
 rooted and grounded in loue, myght be
 able to comprehend with all sayntes.
 What is that bredth, and length, depth,
 and heygth: and to know what is the lo-
 ue of Christ. Whiche loue passeth kno-
 wledge, that ye myght be fulfilled with
 all maner of fulnesse, which cometh of
 God, vnto him þe is able to do excedyng
 haboundantly aboue all that we aske or
 thynke, accordyng to þe power that wor-
 keth in vs, be prayse in the cōgregacyon
 by Jesus Christ throughout all genera-
 cyons from tyme to tyme.

in Englyshe. Fo. lxxiii.

The Gospell on the. xvi. Son-
daye after Trin. Luke. viii. Chap-
pter. B.

IESUS went into a Citye cal-
led Naym, and many of his disci-
ples wente with him, and moche people.
When he came nere vnto the gate of þ
Citye, beholde there was a deed man car-
ryed out, which was the onely Sone of
hys mother, and she was a widow, and
moch people of the Cytie was w her.
And when Iesus saw her, he had cōpas-
syon on her, and sayd vnto her. Wepe
not, and he went and touched the coffin:
and they that bare him stode styll: and he
sayde vnto the man, I saye vnto the aryse.
And þ deed sat vp, and began to speake,
and he delyuered him to his mother, and
there came a feare on them all, and they
glozifyed God, sayinge. A great Prophe-
te is risen amonge vs, and God hath vi-
syted his people.

The Byssle on the. xvii. Son-
daye after Trin. The. iiii. Chap.
to the Ephe. A.

Pyttles and Gospels

Brethren, I whiche am in bondage, for the Lordes sake, exhort you that ye walke worthy of the vocacyon wherewith ye are called in all humblenesse of mynde, and mekenes, and longe sufferynge, for bearinge one another thozow loue, and that ye be diligent to kepe the vnite of ꝑ spirit, in the bonde of peace, beyng one body, and one spirit euen as ye are called in one hope of youre callinge. Let there be but one Lord, one fayth one baptysme, one God and father of all, whiche is aboue all thorough all, and in all, which is blessed in the worlde of worlde.

The Gospel on the .xvii. Sodaye after Trinite. The. xiiii. Chapter of Luke. A.

When Iesus went into ꝑ house of one of the chefe Pharyses to eate bread on the Sabboth daye, and they watched hym, and beholde, there was a man before him which had ꝑ Dropsey. And Iesus answered and spake vnto ꝑ lawyers & Pharyses sayēge. Is it lawfull to heale on the Sabboth daye? And

in Englyshe.

Jo. lxxv.

they helde there peace: & he toke him and
healed him, and let him go, & answered
them sayenge. Which of you shall haue
an Asse or an oxe fallen into a pytte, and
will not straght waye pull him out one
the Sabboth daye. & they coulde not an-
swere him agayne to that. He put forth
also a similitude to þe gestes whē he mar-
ked how they prayled vnto þe hyst rou-
mes, & sayd vnto the. When þe art byd-
den to a weddyng, of any man, syt not
downe in the hyst rounge, lest a more ho-
nourable man then þe be bydden of him,
and he that bad both him and the, come
& saye to the: gyue thys man rounge, and
þe then begynne w shame to take the lo-
west rounge, but rather when þe art byd-
den go & syt in the lowest rounge, þe when
he that byddeth þe cometh, he maye saye
vnto the, frende syt vp hyer. Then shalt
thou haue worshyp, in the presence of
them that syt at meate, wyth þe, for who
soeuer exalteth hym self, shal be brought
lowe, and he that humbleth hym selfe,
shall be exalted.

Pyssles and Gospels

The Pyssle on the. xviij. Soday
after Trinite, The. i. Corinthyans
the. i. Chapter. **A**

Brethren I thanke my God al
wayes on your behalfe, for the
grace of God that is geue you
by Iesus Christ: þ in all thynges ye are
made ryche by him, in all learnynge, and
in knowledg, euen as the testymony of
Iesus Christ was confirmed in you: so
that ye are behynde in no gyfte, & wayte
for the appearynge of our Lorde Iesus
Christ which shal strength you vnto the
ende, þ ye maye be blamelesse in the daye
of our Lorde Iesus Christ.

The Gospell on the. xviij. Son-
daye after Trinite. Mathewe the
xxii. Chapter. **D**

A The Pharysles went vnto Iesus,
and one of them which was a do-
ctoure of the lawe, asked him a question
temptynge hym, and sayinge: Mayster,
which is the greatest commaundemēt in
the lawe? Iesus sayde vnto him. Thou
shalte loue thy Lorde God with all thy
hearte, with all thy soule, and wyth al

the y
ouln

thy mynde, this is the fyrst and the greas-
test commaundement, and there is ano-
ther lyke vnto this. Thou shalt loue thy
neyghboure as thy selfe. In these two
commaundementes hange all the lawe &
the Prophetes. Whyle the Pharysees
were gathered together. Iesus asked
thē, sayinge. What thinke ye of Christ?
Whose sonne is he? They sayde vnto
hym, the sonne of Dauid. He sayde vnto
them: How doth Dauid in the sprete cal
him Lorde, sayinge: The Lorde sayde to
my Lorde, syt on my ryght hande, tyll I
make thy enemyes thy fote stoc. If Da-
uid called him Lorde, howe is he thē his
sonne? And none of thē coulde answere
hī againe one word, nether durst any mā
fro þ day forth aske hī any mo questiōs.

The Pysle on the .xix. Sondag
after Trinite. Ephesians the .iiii.
Chapter. ¶

Brethren, be ye renued in the
sprete of youre myndes, & put
on the newe man, which after
the ymage of God is shapen in ryghte-
ousnes, and true holines. Wherefore put

Epistles and Gospels

awaye lyenge, & speake euery man truth vnto his neyghboure, for as much as we are members one of another. Be angry, but synne not, let not the sunne go downe vpon your wrath, gyue no place to the backbyter: let him that stole, stole no more, but let him rather labour wth hys handes some good thynge, that he maye haue to gyue vnto him that nedeth.

The Gospel on the. xix. Sonday after Trinite. Matthew. ix. **A**

Iesus entred into the shyppe and passed ouer and came into his owne cytie and behold they brought vnto him a man synke of the palsy, lyinge in hys bed, and when Iesus sawe they sayd, he sayde to the synke of the palsy: sonne, be of good cheare, thy synnes are forgiven the: and beholde, certayne of the scribes sayd in them selues, he blasphemeth. And when Iesus sawe they thoughtes he sayde: wherfore thynke you euell in your hartes: whether is easyer to saye, thy synnes are forgiven the, or to saye aryse and walke? That ye may knowe the sonne of man hath power to forgive

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God.

in Englyshe. Fo.lxxvii.

synnes in erth. The said he vnto þe sicke
of the palsye: aryse, take vp thy bed, & go
home to thy house. And he arose & depar
ted to his house, & when the people sawe
it, they maruayled and glorified God
which had geuen such power to men.

The Byble on the.xx. Sondaye
after Trinite. The.v. Chapter to þe
Ephesians. A

Rethen take hede þe ye walke
circumspectlye, not as fooles,
but as wyse redemyng the
tyme, for the dayes are euell. Wherefore
be not ye vnwyse, but vnderstande what
the wylle of the Lorde is, & be not dronke
with wyne, wherin is excessse, but be ful
fylled wyth the sprete, speakynge vnto
your selues in Psalmes and Hymnes, &
spirituall songes, syngynge & makynge
melodye to the Lorde in your hartes ge
uyng thanks alwayes, for all thynges
in the name of our Lorde Iesus Christe
to God the father, submyttyng youre
selues one to another, in the feare of
God.

Pytles and Gospels.

The Gospell on the. xx. Sodaye
after Trinite. The. xxii. Chapter of
Mathewe. A

Iesus sayd vnto his disciples. The
kyngdome of heuen is lyke to a cer
tayne kynge which maryed his sonne, &
sent forth his seruauntes to call them þ
were bydden to the weddyng, and they
wolde not comme. Agayne he sent forth
other seruauntes sayinge: Tell the whi
che are bydden: beholde I haue prepared
my dynner, my oxen and my fatlynges
are kyllled, and al thynges are redy, come
to the maryage. They made lytel of it, &
went theyr wayes: one to his farme pla
ce, another about his marchaūdysse, the
remnaunt toke his seruauntes, and in
treated them vngodly and slewe them.
When the kynge herde þ, he was wroth
and sente forth his warryours and de
stroyed those murtherers, and burnt vp
theyr cytie. Then sayd he to his seruaun
tes, þ weddyng was prepared, but they
whiche were bydden therto, were not
worthy. Go ye therfore out into þ hygh
weyes, and as many as ye fynd, byd the

in Englyshe. Fo. lxxviii.

vnto the maryage. The seruauntes wēt
out into the hygh wayes, and gathered
together as many as they coude fynde,
bothe good and badde, and the weddyng
was furnysshed with gastes. The kyng
came in to vyscyte his gastes, and spyed
there a man which had not on hys wed-
dyng garmente, and sayde vnto hym:
frende, howe cammest thou in hyther, &
hast not on a weddyng garment? And
he was euen spechelesse. Then sayde the
kyng to his mynisters: Take and bynd
hym hande and fote, and cast hym into
viter darkenes. There shalbe wepyng,
and gnashyng of tethe, for many are
called and fewe are chosen.

The Ppistle on the. xxi. Sondaye
after Trinite. Ephesians the. vi.
Chapter. **L**

My brethren, be stronge in the
Lorde and in the power of his
myght, ~~put~~ on the armour
of God, that ye maye stande stedfast
agaynste the craftye assautes; of the de-
uyl. For we wrestle not agaynst fleshe &
bloude, but agaynst rule, agaynst pow-
er,

Pytles and Gospels.

The Gospell on the. xx. Sodaye
after Trinite. The. xxi. Chapter of
Mathewe. A

Iesus sayd vnto his disciples. The
kyngdome of heuen is lyke to a cer
tayne kyng which maryed his sonne, &
sent forth his seruauntes to call them þ
were bydden to the weddyng, and they
wolde not comme. Agayne he sent forth
other seruauntes sayinge: Tell the whi
che are bydden: beholde I haue prepared
my dynner, my oxen and my fatlynges
are kyled, and al thynges are redy, come
to the maryage. They made lytel of it, &
went theyr wayes: one to his farme pla
ce, another about his marchaūdyse, the
remnaunt toke his seruauntes, and in
treated them vngodly and slewe them.
When the kyng herde þ, he was wroth
and sente forth his warryours and de
stroyed those murtherers, and burnt vp
theyr cytie. Then sayd he to his seruaun
tes, þ weddyng was prepared, but they
whiche were bydden therto, were not
worthy. Go ye therfore out into þ hygh
wayes, and as many as ye fynd, byd the

in Englyshe. Fo. lxxviii.

vnto the maryage. The seruauntes wēt
out into the hygh wayes, and gathered
together as many as they coude fynde,
bothe good and badde, and the weddyng
was furnysshed with gestes. The kyng
came in to vyscyte his gestes, and spyed
there a man which had not on hys wed-
dyng garmente, and sayde vnto hym:
frende, howe cammest thou in hyther, &
hast not on a weddyng garment? And
he was euen spechelesse. Then sayde the
kyng to his mynisters: Take and bynd
hym hande and fote, and cast hym into
vitter darkenes. There shalbe wepyng,
and gnasшыng of tethe, for many are
called and fewe are chosen.

¶ The Pystle on the. xxi. Sondaye
after Trinite. Ephesians the. vi.
Chapter. R

MY brethren, be stronge in the
Lorde and in the power of his
myght: put on the armour
of God, that ye maye stande stedfaste a-
gaynste the craftye assautes; of the de-
uyll. For we wrystle not agaynste fleshe &
bloude, but agaynste rule, agaynste pow-
er,

Epistles and Gospels

and agaynst worldly rulers, gouerners of the darkenes of this worlde, agaynste spirituall wyckednesse for heuēly thynges. For this cause take vnto you the armour of God, that ye maye be able to resyste in the yll daye, and to stāde perfecte in all thynges. Stande therfore and your loynes gird aboute wyth verpty, haupnge on the brestplate of ryghteousnes, and shodde with shoes, prepared for the gospel of peace: aboue al take to you the shelde of fayth, wherewith ye maye quenche all the fyre dartes of the wycked, and take the helmet of saluaciō, and the swearde of the spere, whiche is the worde of God.

The Gospell on the. xxi. Son: daye after Trinite. The. iiii. Chapter of Iohn.

There was a certayne ruler whose sonne was sycke at Laphernaum as he herde that Iesus was come out of Iewrye into Galyle, he went vnto him, and besought hym, that he wold descēde and heale his sonne, for he was euen ready to dye. Then sayde Iesus vnto hym:

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in Englyshe. Fo. lxxix.

excepte ye se sygnes and wonders, ye beleue not. The ruler sayde vnto hym: Syr, come awaye, or euer that my chyldre dye. Iesus sayde vnto him: go thy waye thy sonne lyueth: and the mā beleued þ̄ wordes that Iesus had spoken vnto him, & wente his waye. And anone as he wente on his waye, his seruauntes met hym & tolde him, sayinge: Thy sonne lyueth. Then enquyred he of thē the hour when he beganne to amende, and they sayd vnto him: Yesterdaye the seuenth houre, þ̄ feuer lefte him. And þ̄ father knew that it was the same houre whē Iesus sayde vnto hym, thy sonne lyueth, and he beleued and all his household.

¶ The Pystle on the. xxi. Sodaye after Trinite. The. i. Chapter to þ̄ Philyprians. A

Brethren, we trust in our Lorde Iesus Christe, that he whych beganne a good worke in you shall perfourme it vntyll the the daye of Iesus Christ, as it becommeth me to iudge of you all, because I haue you in my heart, and haue

Epistles and Gospels.

you also euery one companyōs of grace
with me in my bondes as I defende, and
stablyshe the gospell. God beareth me
recorde howe greatly I longe after you
all, from the verve harte roote in Iesus
Christ. And this I praye that your loue
maye encrease moze and moze in know-
ledge and in all felynge, that ye myghte
accepte thynges moost excellent, that ye
myght be pure and such as shulde hurt
no mans conscience, vntyll the daye of
Christ fylled with the frutes of ryghte-
ousnes, whiche frutes comme by Iesus
Christ, vnto the glozy ād laude of God.

¶ The Gospel on the. xxi. Soday
after Trinite. The. xxi. Chapter
of Mathewe. ¶

Iesus put forth a symplitude vnto
his discyples, sayinge: The kyng-
dome of heauen is lykened vnto a cer-
tayne kyng whiche wolde take accōp-
tes of his scruauntes. And when he had
begonne to rekenyn was brought vnto
hym, which ought hym ten thousande
Talentes. But when he had nought to
paye, the Lorde commaunded him to be

tolde, and hys wyfe and hys chyldren
 and all that he had and paymente to be
 made. The seruaunt fel downe & besought
 hym, sayinge: Syr geue me respyte, and
 I wyll paye it euery whyt. The lord had the
 lord ppyte on the seruaunte, and losed
 hym, and forgaue him the det. The same
 seruaunt went out and foude one of his
 felowes whych ought hym an hundred
 pence, and layde handes on hym, & toke
 him by the throte, saying. Paye me that
 thou owest me, and hys felowe fel downe
 and besought him, sayinge: Haue pa-
 cience wyth me, and I wyll paye the all.
 And he wolde not, but wente and caste
 hym into pryson, tyll he shulde paye the
 dette. When hys other felowes sawe
 what was done, they were verye sorre,
 and came and tolde to theyr lord al that
 had happened. Then his lord called him
 and sayde vnto hym: O yll seruaunt, I
 forgaue the all thy dette, because thou
 praydest me, was it not mete also that
 thou shuldeste haue hadde compassyon
 on thy felowe, euen as I had ppytie on
 the? And hys Lord was wrothe and

Bystles and gospels.
deliuered hym to the Taylers, tyll he
shulde paye all that was due vnto hym.
So lyke wyse shall my heuenly father do
vnto you, yf ye wyll not forgeue with al
poure heartes, eche one to his brother
their trespasses.

The Bystile on the. xiiii. Son-
daye after Trinite. the. iii. Chapter
to the Phylippians. ¶

Brethren, folowe ye me, & loke
on them which walke euen, so
as ye haue vs for an ensample
for many walke (of whom I haue tolde
you often, and nowe tell you wepyng)
that they are the enemyes of the crosse of
Christ, whose ende is dāpnacion, whose
God is theyr bellye, and whose glopye is
to theyr shame, which are worldly myn-
ded, but oure conuersacion is in heauen,
from whence we loke for the sauyoure,
euen the Lorde Iesus Christ, which shall
chaunge into another fassion oure vyle
bodies, that they may be fastyoned lyke
vnto his glorpyous bodye, accordyng to
the workyng wherby he is able to sub-
due althynges vnto hym selfe, in Iesu

Chryst our Lorde.

The Gospell on the.xxiij.

Sodaye after Trinite. The
xxii.Chapter of Math. B.

The Pharisees wēt, and toke coun-
sell how they myght tangle Chryst
Jesus in hys wordes, & sente vnto hym
theyr discyples wyth Herodes seruants
tes, sayenge : Master, we knowe þ thou
arte true, and that thou teachest þ waye
of God truely, neyther carest for any
man : for thou consyderest not mannes
estate : Tell vs therfore, howe thynkest
thou : Is it lawfull to gyue tribute vnto
Cesar, or not : Jesus perceyued their wy-
linesse, and sayde : Why tempte ye me, ye
ypocrites : Let me se the tribute monye.
And they toke hym apeny. And he sayde
vnto them : Whose ymage is thys & su-
perscripcon : They sayde vnto hym : Ce-
sars. Then sayde he vnto them : Gyue
therfore to Cesar that wyche is Cesars :
and gyue vnto God þ whiche is Godes.

The Epistle on the.xxiij.

Sodaye after Trinite.the.i.

Chapter to þ Colossenses.B

Epistles and Gospels.

Brethren, we cease not prayinge
for you, and desyringe that ye
myght be fulfilled wth þ^e know-
ledge of hys wyll in all wysdome & spiri-
tuall vnderstandyng, þ^e ye myght walke
worthye of the Lorde in all thynges that
please, beyng frutefull in all goode wor-
kes, and encresynge in the knowledge
of God, strengthed wth all myght throughe
hys glorious power. vnto all pacience,
and longe sufferynge wyth ioyefulnes,
in Iesus Chyste oure Lorde.

The Gospell on the. xiiii.
Sondaye after Trinite. The
ix. Chapter of Mathewe. L.

Whyle Iesus spake vnto þ^e people,
beholde there came a certayne ru-
ler, & worshipped hym, sayenge: My dou-
ghter is euen now deceased: but come
and laye thy hāde on her: & she shall lyue.
And Iesus arose & folowed hym wyth
his discyples, & beholde a woman which
was diseased wyth an yssue of bloude
xii. yeares, came behynde hym & touched
the hemme of hys vesture, and she sayde
in her selfe: If I maye touche but euen

in Englyshe. Fo. lxxxii.

hys besture onely, I shall be safe. Iesus turned hym aboute, & behelde her, sayinge: Doughter, be of good conforste, thy fayth hath made y^e safe, & she was made whole even the same houre.

The Epistle on y^e Sondaye
nexte before Advent. Jeremias
xxxiii. Chapter.

Rethzen, Behold y^e dayes wyl
come sayeth y^e Lorde, & I wyl
stere vp to Dauid a rightuous
braūche, & he shall reygne a kyng, & shall
be wyse, & shall do equytie & iustice in the
earth, & in hys dayes Iuda shall be safe,
& Israel shal dwell wythout feare, & this
is y^e name y^e they shall call hym, y^e Lorde
oure ryghtuousnesse. Wherfore y^e dayes
wyl come (sayeth the Lorde) & they shall
say no more, y^e Lorde lyueth & brought y^e
chyl dren of Israel out of y^e lāde of Egy-
pte: but y^e Lorde lyueth whych deliuered
and brought y^e seede of y^e house of Israel
out of the lande of the north, & from all
the landes whether I thrust them, & they
shall dwell in theyr owne lāde, sayth the
Lorde God almyghtye.

Pyssles and Gospels

The Gospell on the Son-
daye nexte befoze Aduent. The
vi. Chapter of Iohn. A.

When Iesus lyfted vp hys eyes, and
sawe a great company come vnto
hym, he sayd to Philipe: Whence shall
we bye breade þ̄ these myght eate: Thys
he sayde to proue hym, for he hym selfe
knewe what he wolde do. Philipe an-
swered: Two hundreth peny worth of
breade are non suffyciente for them, that
euery man may haue a lytell. Then sayd
vnto hym one of hys discyples, Andrewe,
Simon Peters brother: There is a chyld
de here, whych hath fyue barley loues &
two fyshes: but what is that amonge so
many? Iesus sayd: Make the people to
lytte downe. There was moche haye in
the place. And the men sat downe in nu-
ber about fyue thousande. Iesus toke
breade, and gaue thanks, and gaue hys
discyples, and hys discyples gaue it to
them that were set downe: and lyke wyse
of the fyshes as moche as they wolde.
When they had eaten ynough, he sayde
vnto hys discyples: Gather vp þ̄ broken

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'in Englyshe. Fo. lxxxiii.

meate that remaineth, that nothyng be
lost. They gathered it together, and fyl-
led twelue baskettes wyth the broken
meate, of the fyue barley loues and two
fysches whych the broken meate remainyd
to them that had eaten. Then those men
whcn they had sene the miracle that Je-
sus dyd, sayde: Thys is of a truethe the
same prophete, whych Mall come into
the worlde.

The Psyle on the Dedicac-
cion daye. The. xxi. Chapter of
the reuelacyon of John. A.

Iohn sawe þ holy Cytye newe
Jerusalem come dowe fro God
out of heuen prepared as a bry-
de, garnysed for her husband, and I har-
de a greate voyce from þ throne, sayeng:
Beholde the tabernacle of God is wyth
men, and he wyll dwell wyth them, and
they Mall be hys people, and God hym-
selfe shalbe wyth ~~them~~ and be theyr god.
And God Mall wype awaye all teares
from theyr eyes, and there shalbe no mo-
re death, neyther sorowe, neyther cryen-
ge, neyther Mall there be any more payne

Pistles and Gospels
for the olde thynges are gone, and he that
satte vpon þe seate sayde: beholde I will
make all thynges newe.

The Gospell on the Dedi-
cacion daye. The. xix. Chapter
of Luke. A.

Iesus entred in, and went thorow
Iericho: and beholde there was a man
named zacheus: & he was a ruler amonge
the Publycans & ryche also: and he made
meanes to se Iesus, what he shulde be,
and he coulde not for the presse, because
he was of a lowe stature. Wherfore he
ranne before, and ascended vp into a syl-
de figge tree to se hym: for he wolde co-
me that same waye. And when Iesus ca-
me to the place, he looked vp, and sawe
hym, and sayde to hym: zachee, hastily
come downe for to daye I must abyde
at thy house. And quickly he came downe,
and receyued hym ioyfully. And when
they sawe that, they all grudged, sayyn-
ge: He is gone in, to tarpe wth a man
that is a synner. zacheus stode forth,
and sayde vnto the Lorde: Beholde I

in Englyshe. Fo.lxxxiiii.

De, the halfe of my goodes I gyue to the
pooze, & yf I haue done any man wyōge,
I wyll restore hym foure folde. Iesus
sayde vnto hym: Thys daye is helth co-
me to thys house: for as moche as thys
same house is become þe Chylde of Abra-
ham, for the sone of man is come to seeke
and to saue that whyche was loske.

The Bystile ou þe fyrste Sō
day in Aduent. The.xiii. Cha-
piter vnto the Romayns. D.

Brethren, We knowe that the
tyme is nowe, that we awake
oute of slepe: for nowe is oure
saluacyon nerer, then when we beleued.
The nyght is passed, and the daye is co-
me nere: let vs therfore caste awaye the
dedes of darkenes, and let vs put on the
armoure of lyght. Let vs walke honest-
ly, as it were in þe daye lyght. Not in ea-
tyng and drynkyng, neyther in cham-
bryng and wantonnes, neyther in strep-
se and enuyenge: but put ye on our Lord
Iesus Chryst.

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Pyssles and Gospels

The Gospell on the fyfthe
Sonday in Aduent. The. xxi.

Chapiter of Mathewe. A.

When Iesus drewe nere to Ierusalem, and came vnto Bethphage, to the mount Olyuete, then sent Iesus two of hys discyples, sayinge to them: Go into this castell that lyeth oueragaynst you, & anone ye shall fynde an Ass bounde & her Colte wyth her: lose them & brynge them to me: & yf any man saye ought to you, saye ye that the Lorde hathe neede of them, and streyght waye he wyll let them go. All thys was done to fulfill that, whyche was spoken by the propheete, saynge: Tell ye this daughter of Syon, beholde thy kynge cometh vnto the: meeke, and syttinge vpon an Ass & a Colte: the foole of an Ass vled to this rocke. The discyples wente and dyd as Iesus commaunded them, and brought the Ass and the Colte, and put on them theyr clothes and set hym thereon. Many of the people spred theyr garmentes in this waye, other cut downe braunches from the trees, and strewed them in the waye. Moreover

in Englyshe. Fo.lxxxv.

the people that went before and they also that folowed after, cryed sayinge: Osanna to the sonne of Dauid: Blyssed be he that commeth in the name of the Lorde.

The Epistle on the.ii. Son:
day in Aduent. The.xv. Cha:
pter to the Rommayns. A.

Brethren, What thynges soeuer
are wyrtten before tyme, are
wyrtten for our lernynge, that
we through pacyēce & conforste of ꝑ scri:
pture myght haue hope. The God of pa
cyence & consolacyon, gyue to euery one
of you that ye be lyke mynded one towar
des another, after the ensample of Iesus
Christ that ye all agreynge togyther,
make wyth one mouthe prayse God and
the father of oure Lorde Iesus Christ.
Wherfore receyue ye one another, as
Christ receyued vs, to ꝑ prayse of God.
And I saye that Iesus Christ was a mi
nyster of the Circuncisyon for the tru
the of God: to confirme the promyses
made to the fathers. And let the gentyls
prayse God for his mercy, as it is wyrt

Pyssles and Gospels

ten. For thys cause I wyll prayse the amonge the gentyls, and synge in thy name. And agayne he sayd: Ye gentyls reioyse wyth hys people. Agayne: Prayse the Lorde all ye gentyls: laude hym all nacjons. And in another place Esayas sayth: There shall be the roote of Jesse: and he that shall ryse to reygne ouer the gentyls: in hym shall the gentyls truste. The God of hope fyll you wyth all ioye and peace in beluyng, that ye maye be ryche in hope throughe the power of the holy ghoist.

The Gospell on the second
Sonday in Aduent. The xxi.
Chapter of Luke. D.

Iesus sayde to hys discyples: There shall be sygnes in the sonne and in the Moone and in the Sterres, and in the earth: the people shall be in suche perplexite, that they shall not tell what waye to turne them selues. They see and the waues shall fure, and mennes herdes shall fayle them for feare, and for lackynge after those thynges, whiche shall comme on the earth: for the powers of

in Englyshe. Fo. lxxxvi.

heuen shall moue, and then shall they see the sonne of man come in a cloude, with power and greate gloire. When these thynges begynne to come to passe, then loke vp, and lyfte vp youre heedes, for your redempcyon draweth nere. And he shewed them a similitude. Beholde the fygge tree, and al other trees, when they shew forth theyr buddes ye see & know of youre owne selues, that somer is then nere at hande. So lykewyse ye (when ye see these thynges come to passe) vnderstande that the kyngdome of God is nere. Verely, I saye to you. Thys generacyon shall not passe, tyll all be fulfylled. Heuen and earth shall passe: but my wordes shall not passe.

The Epistle on the. ii. Sondaye in
Aduent. i. Corynthyans. The. iiii.
Chapter. A.

Brethren: let men thys wyse esteeme vs, as the ministers of Christ, and disposers of the secretes of God. Furthermore it is required of the disposers, that they be founde faythful. With me it is but a smal thyng,

Epistles and Gospels

that I shuld be iudged of you (eyther of mannes daye) no I Iudge not myne owne selfe. I knowe nought by my selfe. yet am I not thereby iustified, it is the Lorde that iudgeth me. Therfore iudge nothyng before the tyme, vntyll þe Lord come which wyll lyghten thynges that are hyde in darkenesse: and open the counsell of the hertes. And then shall euery man haue prayse of God.

The Gospell on the.iii. Sondaye in Aduent. The.xi. Chapter of Mathewe. A.

When John beyng in prison, herd the wordes of Christ: he sent two of his disciples, & sayde to him. Art thou he that shall come, or shall we loke for another? Jesus answered, and sayd vnto them. Go and shewe John what ye haue herde and sene. The blynde se, & halte go, the lypers are closed, & deafe heare, the deed are rysen vp agayne, and the Gospell is preached to the poore: & happy is he, that is not hurte by me. Euen as they departed Jesus began to speke vnto the people of John. What went ye

in Englyshe. Fo. lxxxvii.

for to se in the wyldernes: went ye oute
to se a rede waucryng with the wynde.
Or what wente ye oute for to se: Went
ye to se a man clothed in softe rayment?
Behold, they that weare softe clothyng,
are in kynges houses. But what wēt ye
oute for to se: Went ye oute to se a pro-
phet: yea I say vnto you more than Pro-
phete for this is he of whom it is writ-
ten. Beholde, I sende my messenger be-
fore thy face whychē shall prepare thy
way before the.

The Pystle on the. iiii. Sondaye
in Aduent. The. iiii. Chapter of the
Philip. A.

Brethren, reioyse in the Lord al-
waye, and agayne, I saye reioy-
se. Let your softnesse be knowē
to all men. The Lord is euen at hande.
Be not carefull, but in all thynges shew
your petition to God in prayer, & suppli-
cacyon, wth gpyng of thanks. And the
peace of God whychē passeth all vnder-
standyng, kepe your hertes and myndes
in Christ Iesu.

Byssles and Gospels

The Gospell in the. iiii. Son-
daye in Aduent. John. i. Cha-
pter. L.

Ahen the Jewes sent preestes and
Leuytes from Ierusalem to aske
John. What art thou? And he confes-
sed, and denyed not, and sayde playnly.
I am not Christ. And they asked hym,
what then? Art thou Helias? And he sayde
I am not. Art thou a Prophete? and he
answered, no. Then sayde they to hym.
What arte thou? that we maye gyue an
answere to them that sent vs. What
sayest thou of thy selfe? He sayde, I am
the voyce of a cryer in the wyldernesse,
make streyghte the waye of the Lorde,
as sayd þe Prophete Esayas. And they
which were sent were of þe Pharisees.
And they asked him, and sayde to hym.
Why baptysteste thou then, yf thou be
not Christ, nor Helias, neyther a Pro-
phete? John answered them and sayde.
I baptise wyth water but one is come
amonge you, whom ye knowe not, he it
is that commeth after me, whych was
before me: whose shooe latchet, I am

in Englyshe. Fo. lxxxviii.
not worthe to vnlose. These thynges
were done in Bethabara, beyonde Jor-
dane, where John dyd Baptyse.

The Bylle at hys masse on Christ
mas daye. Hebrewes. i. Chap. A.

Brethen, God in tymes paste di-
uerfly, and many wayes spake
to the: fathers by Prophetes,
but in these last dayes he hath spokē vn-
to vs by hys sonne, whom he hath made
heire of althinges, by whom also he ma-
de the worlde. Whych sonne beyngē p
bryghtnes of hys glory, and very yma-
ge of hys substance: bearyngē vp althin-
ges with the worde of his power, hathe
in hys owne persone pouged oure syn-
nes, and sytteth on the ryghthande of p
maicesty on hye: is moze excellent then
p aungels, in asmoche as he hath by en-
heritaunce opteyned an excellenter name
then they haue. For vnto which of p an-
gels sayd he at any tyme: p art my sōne,
this daye begat I p: And agayne, I wil
be his father, & he shal be my sōne. And a-
gayn. Whē he brygeth in p fyrst begottē

Byssles and Gospels
sonne into the worlde: he sayth. And all
the Angels of God shall worshyp him:
and to the Angels he sayth: he maketh
hys Angels spirites, and hys mini-
sters flammes of fyre: but vnto the son-
ne he sayde. God thy seate shall be for e-
uer and euer: the scepter of thy kyngdom
is a right scepter. Thou hast loued right
wysnes, and hated iniquitye: wherfore
hath God whiche is thy God anoynted
the with the oyle of gladnes aboue thy
fellowes. And thou Lorde in the begyn-
nyng hast layde the foundacyon of the
earth: and the heuens are the workes of
thy handes. They shall perishe: but thou
shalt endure: they all shall waxe olde as
doth a garment: and as a vesture shalt
thou chaunge them; & they shalbe chaun-
ged: but thou art alwayes the same: and
thy yeares shall not fayle.

**The Gospell at hye masse on
Chystmass daye. The
fyrste Chapter of
John. A.**

In the begynnyng was the worde,
and the word was wpyth God, and
God was the worde. The same was in
the begynnyng w God. Althynge were
made by it, and without it was made no-
thyng, that was made. In it was lyfe,
and the lyfe was the lyght of men: and
the lyght shyneth in the darkenesse, and
the darkenes comprehēdeth it not. The-
re was a man sent from God, whose na-
me was John. The same came as a wit-
nesse, to beare wytnesse of the lyght that
all men through him myght beleue. He
was not the lyght, but to beare wytnes
of the lyghte. That was a true lyghte,
which lyghteth all men that come into þ
worlde. He was in the worlde, and the
worlde was made by hym, and þ worlde
knewe hym not. He came amonge hys
owne, and hys owne receyued hym not.
To as many as receyued hym, gaue he
power to be the sonnes of God: in that
they beleued on his name. Whiche were
borne not of bloude nor of the wyll of
the fleshe, nor yet of the wyll of men: but
of God. And the word was made fleshe,

Pyssles and Gospels
and dwelt amonge vs, and we sawe the
gloze of it, as þe gloze of the onely be-
gotten sonne of the father. Which wor-
de was full of grace and veritie.

The Pyssle on saynt Steuens
daye. Actes of the Apostles. vi.
Chapter. L.

Euen ful of fayth and power,
S dyd greate wonders and mira-
cles amonge the people. Then
there arose certayne of the Synagoge,
whiche are called Libertynes and Sircy-
rytes, and of Alexandria, and Cylycia,
and Asia, and disputed wyth Steuen: &
they coulde not resyste the wysdome and
the spirite with which he spake. When
they herd these thynges, they herthes cla-
ue a sonder, and they gnashed on him wth
theyr tecthe: but he beyng full of the ho-
ly goost, looked vp stedfastly wth hys eyes
into heuen, and sawe the gloze of God:
and Iesus standyng on the ryghthande
of God: and sayde, **Holde,** I see the he-
uens open, and the Sonne of man stan-
dyng on the ryghthande of God. Then
they gaue a shoute wyth a loude voyce

in Englyshe.

Forc.

and stopped theyr eares, & ran vpon him
all at one: and cast hym out of the cytpe
and stoned him. And the witnessses layde
downe theyr clothes, at a yonge mannes
feete named Saul. And they stoned Ste-
uen callynge on, and sayenge Lorde Jes-
su receyue my spirite: and he kneeled do-
wne and cried with a loude voyce. Lord,
laye not thys synne to theyr charge. And
when he had thus spoken, he fell a slepe
in the Lorde.

The Gospell on saynt Ste-
uens dawe. Mathewe. xiiii. Cha-
pter. D.

Iesus sayde vnto the Jewes, and
theyr preestes: beholde I sende vn-
to you Prophetes, wyse men, & scribes:
and of the, some shall ye scourge in your
synagoges, and persecute frome cytpe
to cytpe: that all ryghtuous bloude maye
fall on you, whyche was shed on the
earth, from the bloude of ryghtuous A-
bell vnto þe bloud of Zacharias the sonne
of Barachias, whom ye slew betwene
the temple and the aulter. Verily I saye
vnto you: all these thynges shall lyghe

¶ ii

Pystles and Gospels
on thys generacyon. Ierusalem, Ierusalem: which kyllest þ þrophetes & stonest them, which are sent to the. Howe ofte wolde I haue gathered thy chyliden together, as the henne gathereth chychens vnder her wynges: but ye wolde not. Beholde youre habitacyon shall be lefte vnto you desolate. For I saye to you, ye shall not se me henceforth, tyll þ ye saye. Blesed is he that commeth in the name of the Lorde.

The Pystle on saynt Iohn the Euangelystes daye. Ecclesiasticus. xv.

E that feareth God wyll do good: and he that kepeth the lawe shall optayne wysdome, and she wyll come agaynst him as an honorable mother, as a woman yet a byrgyn shall she receyue hym. She shall feed hym with the bread of lyfe, and vnderstandyng and the myght of hollesome wysdome: she shall gyue hym to drinke: and she shall exalt hi amōge his neyghbours: & shall open hys mouth euē in þ thyche of the congregacyon. And she shall sell

in Englyshe.

fo. xxi.

hym wyth the spirite of wysdome & vnderstandyng: and with the garmente of glory shall he apparel him. She shall make hym ryche with ioye and gladnes, and shall enheryte hym wyth an euerlastyng name.

The Gospell on saynt Iohans
dape the Euangelyste. Iohn. xxi.
Chapter. f.

Iesus sayde to Peter folowe me.
Peter turned hym about, and saw
þe disciple whom Iesus loued folowing.
Whiche also leaned on hys brest at souper
and sayde. Lorde, whiche is he that
shall betraye the? When Peter sawe
hym, he sayde to Iesus. Lorde what shall
he do? Iesus sayde to hym. If I wyll
haue hym to tary tyll I come what is þe
to the? Folowe thou me. Then wente
thys sayinge abrode amonge the brethren
that that disciple shulde not dye. And Ie
sus sayde not to hym, he shall not dye:
but yf I wyll that he tary tyll I come:
what is that to þe? The same disciple is

Pyssles and Gospels

he, which testifeth of these thinges and wrote the same, and we knowe that his testimony is true.

The Pyssle on Chyldermas day the.xiiii. Chapter of the reuelacion of saynt John.



And I looked, & lo a lambe stode on the moũte Syon: and with hym a C. and .xliiii. thousande hauynge his name and his fathers name written in theyr forheedes: and I herde a voyce frō heauen as the sounde of many waters, and as the voyce of a great thonder: and the voyce that I herde was lyke the voyce of many harpers, harpyng with theyr harpes: and they songe as it were a new songe befoze the seate, & befoze the foure beastes, and the elders: and no mā coulde learne that songe, but the C. and .xliiii. thousande which were redeemed from the earth. These are they which are not defyled with womē, for they are virgyns. These folowe the lambe whither soeuer he goeth: these were redeemed from men, beyng the fyrst frutes to God and to the

in Englyshe.

Jo. xlii.

lambe, and in theyr mouthes was founde
no gyle, for they are without spot before
the throne of God.

The Gospell on Chyldeermas
daye. The. ii. Chapter of Saynte
Mathewe. **L**

A The Angell of the Lorde appeared
to Ioseph in a dreame, sayenge:
Arise, and take the chylde and hys mo-
ther, and flee into Egypte, & abyde there
tyll I brynge the worde: for Herode wyl
scke the chylde to destroye hym. The he
arose and toke the chylde and hys mo-
ther by nyght, and departed into Egypt,
and was there vnto the death of He-
rode, to fulfill that whych was spoken
of the Lorde by the prophet, whiche say-
eth: Oute of Egypte haue I called my
sonne. Then Herode perceyvinge that
he was mocked of the wyse me, was ex-
ceedynge wrothe, and sende forth, and
slew all the ~~men~~ that were in Beth-
leem, and in all the coostes thereof, as
many as were two yere olde & vnder:
accordynge to the tyme, whych he had
diligently serched out of the wyse men.

M iiii

Pyssles and Gospels

Then was that fulfyllled whiche was
spoken by the prophete Jeremy, sayeng:
On the hylles was a voyce herd, mour-
nyng, wepyng, and great lamentaciō.
Rachell wepyng for her chyldren and
wolde not be conforted, because they
were not.

**Here endeth the Pyssles and
Gospels of the Sodayes.**

**Here begynneth the
Pyssles and Gospels on the
Sayntes dayes.**

**The Pyssle on Saynt Andriwes
daye. The x. Chapter to the Romay-
nes.** **L**

Rethzen, the bylesse of þ hart
iustifyeth, and to knowlege
with þ mouth maketh a mā
safe. For the scripture sayth:
Who so euer beleueth on hi,
shall not be ashamed. There is no dyffe-
rence betwene the Jewe and the gentyle.

in Englyshe. Fo. xliii.

For one is Lorde of all, whiche is ryche
vnto all that call vnto hym. For who-
souer shall call on the name of the Lorde
shall be safe. Howe shall they call on
hym, on whome they beleue not?
Howe shall they beleue on him, of whom
they haue not herde? Howe shall they
heare without a preacher, and how shall
they preache excepte they be sent. As it is
wytten howe beautifull are the feete of
them, whiche brynge gladde tydynges
of peace, and brynge glad tydynges of
good thinges: but they haue not obeyed
to the Gospell. For Esaias sayeth:
Lorde who shall beleue our sayynges?
So then sayth commeth by hearynge, &
hearyng commeth by the worde of God.
But I aske, haue they not hearde? No
doubte they? sounde wente oute into all
landes and they? wordes into the endes
of the worlde.

The Gospell on Saynt Andrie-
wes day. The. iiii. Chapter of Ma-
thewe. **L**

As Iesus walked by the see of Ga-
lyle, he sawe two brethren. Symon

Pyssles and gospels.

which was called Peter, and Andrew
his brother, castynge a nette into the see
(for they were fyshers) and he sayde vn-
to them: Folowe me, and I wyll make
you fyshers of men. And they streyght
waye left their nettes and folowed him:
And he went forth from thence and saw
other two brethren, James the sonne of
zebede, and John his brother in the shyp
with zebede theyr father mendyng theyr
nettes, and he called the, & they without
taryenge left the nettes and theyr father
and folowed him.

The Pyssle on Saynt Nicolas daye
Ecclesiasti. xliiii.

Behold an excellent preest whiche
in his dayes pleased God,
and was founde ryghteous, &
in the tyme of wrath made an atonement:
lyke to hym there is not founde: he kepte
the lawe of the moost hyst. And he was
in couenaunt with his God, and in his fleche
he wrote the couenaunt, and in tyme of
temptacion he was founde faythfull.
Therefore he made hym a couenaunt with
an othe, that nacyns shulde be blessed in

in Englyshe. Fo. xciii.

his syghte, and that he shulde be multiplyed as the dust of the earth, he knewe hym in his blessinges and gaue hym enherytaunce, and kepte hym thowwe hys mercy, that he founde grace in the eyes of God. And an everlastynge couenaunt dyd he make hym, and gaue him þe offyce of the p̄cest, he made hym happye in glory, in fayth, and in softnes, he made him holy, and chose hym out of all fleshe.

¶ The Gospel on saynt Nicolas daye. The. xxv. Chapter of Saynte Mathewe. B

Iesus sayde vnto his discyples. A certayne man redy to take his iourney to a straunge countre called his seruantes to hym, and delyuered to them hys goodes, and vnto one he gaue fyue Talentes, to another two, and to another one, to euery man after his habyltyte and strayght waye departed. Then he that had receyued the fyue Talentes wente and bestowed them, and wanne other fyue. Lykewyse he þe receyued two gayned other two: but he that receyued one went & dygged a pyt in the earth and

Pyssles and Gospels

hyd his masters money. After a long season the Lord of those seruantes came and rekened with them. Then came he that had receyved fyue Talentes, and brought other fyue, sayinge: Mayster thou deliueredest vnto me fyue Talentes, lo I haue gayned wyth them fyue mo. The his mayster sayde to hym: wel good seruante and faythful, thou hast bene faythful in lytell, I wyll make the ruler ouer much, entre into thy masters ioye, also he that receyved two Talentes, came & sayde: Mayster, thou deliueredest to me two Talentes, lo I haue won to other wyth them, and his mayster sayde to hym: wel good seruante and faythfull, thou hast bene faythfull in lytle, I wyll make the ruler ouer muche, go into thy masters ioye.

The Pyssle on the Concepcion of our Lady. Eccli. xliiii.

As a vyne so brought I forth
a sauoure of sweteness, and my
floures are the frute of glorie
and ryches. I am the mother of beauty-
full loue and of feare, and of greatnes, &

of holy hope. In me is all grace of lyfe
and truth, and in me is all hope of lyfe, &
vertue. Come to me al that desyre me, and
be fylled with the frutes that sprynge
of me, for my sprete is sweter then any
hony or hony combe. The remembraunce
of me is for euer & euer. They that cate
me shall hunger the more, and they that
drynke me shall thurst the more, he that
harkeneth to me, shall not be ashamed, &
and he that worketh by my counsel, shall
not synne: and they that brynge in my
lyght, shall haue eternall lyfe.

The Gospell on the concepcyon
of our Lady. The fyrst Chapter of
Mathewe. **A**

This is the boke of the generacyō
of Iesus Christ the sonne of Da-
uid, the sonne also of Abraham. Abrahā
begat Isaac, Isaac begat Jacob, Jacob
begat Judas and his brethre. Judas be-
gat Phares and Zorab of Thamar. Pha-
res begat Esrom. Esrom begat Aram.
Aram begat Amynadab. Amynabab be-
gat Raason. Raason begat Salimon.
Salmon begat Boos of Rahab. Boos

Pyttles and Gospels

begat Obed of Ruth. Obed begat Jesse.
Jesse begat Dauid þ kyng. Dauid þ hig
begat Salomon of her that was Urpes
wyfe. Salomon begat Roboam. Roboā
begat Abia. Abia begat Asa. Asa begat
Josaphat. Josaphat begat Joram. Jo-
ram begat Ozias. Ozias begat Joathā.
Joathā begat Achas, Achas begat Eze-
chias. Ezechias begat Manasses. Ma-
nasses begat Amon. Amon begat Josias
Josias begat Jechonias, & his brethren
aboute the tyme that they were carryed
awaye to Babylon, and after they were
brought to Babylon, Jechonias begat
Salathiel. Salathiel begat zorobabel.
zorobabel begat Abiud. Abiud begat Eli-
achim. Eliachim begat Azor. Azor begat
Sadoc. Sadoc begat Achim. Achim be-
gat Eliud. Eliud begat Eleasar. Elea-
sar begat Nathan. Nathan begat Ja-
cob. Jacob begat Ioseph the husbande
of Mary, of whom was borne þ Jesus
which is called Christ.

The Pyttle on saynt Thomas days
the Apōstle. The seconde Chapter
to the Ephesians. D

Brethren, now we are no more
straungers and foreynere, but ci-
tizens with the sayntes: of the
housholde of God, and are buylte
on the foundation of the Apostles and
prophetes, Iesus Christ being the head
corner stone, in whome euery buyldynge
coupled together, groweth vnto an holy
temple in the Lorde, in whō ye are buylt
together, and made an habytacion for
holy spete.

The Gospell on saynt Thomas
day the Apostle. The. xx. Chapter of
saynt Iohn. **I**

Thomas one of the twelue (called
Didimus) was not with thē whē
Iesus came. The other disciples sayde
vnto hym: we haue sene the Lorde. And
he sayde vnto them: Excepte I se in his
handes the prynte of the nayles, and put
my fynger in the holes of the nayles, and
thrust my hande into hys syde, I wyl
not beleue. And after eight dayes aga-
yne, the disciples were withyn: Tho-
mas was with thē. Iesus came whē the
dores were shut: and stode in the myddes

Pyssles and gospels
and sayde: peace be with you. The sayd
he to Thomas: put in thy synger here, &
se my handes: and put forth thy hande,
and thrust it into my syde, & be not with-
out fayth, but beleue. Thomas answered
and sayd vnto hym: My Lorde & my
God. Iesus sayde vnto hym: Thomas,
because thou haste sene me, therefore hast
thou beleued. Happye are they that haue
not sene, and yet haue beleued.

**The Pyssle on the conuereyon
of Saynt Paule. The. ix. Chapter
of the Actes. A**

Saul yet breathynge out threat-
nynges and slaughter agaynst
the disciples of the Lorde, wrot
vnto the hie Priest and despyed of hym
letters to Damascen to the synagoges,
that yf he founde any of this waye whe-
ther they were men or women, he myght
brynge them bounde vnto Ierusalem.
As he went on his iourney, it fortuneth
that he drew nye to Damascen, and so
daynly there shyned rounde about hym
a lyght from heauen a voyce, sayinge to

in Englyshe. Jo. xviij,

hym: Saul Saul: Why persecutest thou
me: And he sayd: What arte thou Loz-
de: The Lozde sayde: I am Iesus who
me thou persecutest. It shall be harde for
the to kycke agaynst þe prycke. He bothe
tremblyng and astroyed, sayd: Lozde,
what wylte thou haue me to do: And the
Lozde sayde vnto hym: Aryse and go in-
to the cytie, and it shall be tolde the what
thou shalt do. The men whiche compa-
nyed wyth hym on the waye, stode ama-
sed, for they herde a voyce, but sawe no
man. Saule arose from the earth: and
whē he had opened hys eyes, he sawe no
man. Then led they hym by the hande,
and broughte hym into Damascus, and
he was thre dayes wythout syght, and
neyther eate nor drinke. There was a cer-
tayne disciple at Damascus named Ana-
nias: to hym spake þe Lozde in a visyon:
Ananias: And he sayde: Beholde, I am
here Lozde. And the Lozde sayde to hym:
Arise and go into þe strete, whych is cal-
led strayt, and seke in þe house of Judas,
after one Saule, of þe cytie of Tharsus,
for behold he prayeth, & hath sene in a vis-

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Epistles and Gospels

sion, a man named Ananias cōmyng in,
 vnto hym, & puttyng his hādes on him,
 that he myght receyue is syght. Ananias
 answered: Lorde, I haue herde by many
 of thys man, howe moche hurte he hath
 done to thy sayntes at Ierusalē, & in thys
 place he hath auctoryte of þe hye preestes
 to bynde all that call on thy name. The
 Lorde sayde vnto hym: Go thy wayes,
 for he hys a chosen vessel vnto me, to
 beare my name before þe gētyls & kynges
 & the chylde of Israel, for I wyll shewe
 him howe great thynges he muste suffre
 for my names sake. Ananias went hys
 waye, & entred into the house, & put hys
 hādes on hym, & sayde: Brother Saule,
 the Lorde þe appared vnto the in þe waye
 as thou camest sente me vnto the þe thou
 myghtest receyue thy syght, and be fylled
 wyth þe holy ghost. And immediatly ther
 fell frō hys eyes as it had ben scales, & he
 receyued his syght, & arose, & was bapty
 sed, & receyued meale, & was comforted.
 Then was Saule certayne dayes wyth
 the disciples which were at Damascus,
 and streyght waye he preached Christ

in Englyshe. Jo. xcviij.

in þe synagoges, howe þe he was þe sonne
of God. All that herd hym were amased,
& sayde: Is not thys he þe spoyled them
whych called on thys name in Ierusalē,
& came hyther for þe entēt þe he shuld byn-
ge them boude vnto þe hys prestes? Saul
encreased in strenght, & confounded the
Jewes which dwelte at Damalcon, af-
firmynge that thys was very Chryst.

¶ The Gospel on the Louer:
syon of saynt Paule. The. xix.

Chapiter of Mathewe. D.

Peter sayde vnto Iesus. Behold, we
haue forsaken all and haue folowed
the, what shall we haue therfore? Iesus
sayde vnto the. Verely I saye vnto you,
that ye whiche haue folowed me, in the
secōde generacyon (when þe sonne of man
shall syt in þe seate of hys maiestye) shall
syt also vpon twelue seates, & iudge the
twelue trybes of Israel. And whosoever
forsaketh howe, or brethren, or sisters,
or father, or mother, or wyfe, or children,
or lyuelod, for my name sake, the same
shall receyue an hundred fold, and shall
enheryte euerlastynge lyfe.

¶ it

Pyssles and Gospels

The Pyssle on Landel-
mas day. Malachie. iiii.

Behold, I sende my messenger
whych he shall prepare the waye
before me, & todaynly shall the
Lorde whome ye seke come vnto hys te-
ple, and the messenger of the couenaunt
whome ye desyre. Beholde he commeth
sayth the Lorde Sabooth. Who shall en-
dure in the daye of his comynge, or who
shall stand to beholde hym? for he is as
a tryenge syer, and as the herbe þ fullers
scoure wyth all, and he shall syt tryenge
and pourgyng syluer, and shall purify
the sonnes of Leuy, and shall fyne them
as golde and syluer, and they shall bringe
offerynge vnto the Lorde of ryghtuous-
nesse, and the sacrifice of Iuda & of Ier-
usalem, shall be delicyous to the Lorde,
as in the olde tyme and in þ yeres that
were at the begynnyng.

The Gospell on Sendelmas day.
The. ii. Chapter of Luke. D.

When the tyme of purificacyon (af-
ter the lawe of Moyses) was come
they brought Iesus to Ierusalē, to pre-

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in Englyshe.

Jo. xxi.

sent hym to the Lorde, as it is wytten
in the lawe of þe Lorde: Eueri man chyl-
de that fyrste openeth the matrix, shall be
called holy to the Lorde, and to offer as
it is sayde in the lawe of þe Lorde a pay-
re of turtle Doves, or two yonge pigions.
And beholde there was a man in Jerusa-
lem, whose name was Symeon, and the
same man, was iuste & feared God, and
lōged for the consolacyon of Israel, and
the holy ghost was in hym. And an an-
swere was gyuen hym of the holyghost,
that he shulde not se death, before he had
sene the Chyyst of the Lorde. And he ca-
me by inspiracyon into the temple. And
when the father & the mother brought
in the chylde Jesus, to do for hym after
the custome of the lawe. Then toke he
hym vp into his armes, and sayde: Lorde
nowe lettest thou thy seruaunt departe
in peace accordynge to thy pmesse. For
myne eyes haue sene the sauoure sent
from the. Whych thou hast prepared be-
fore the face of all the people. A lyght to
lyghten the gentyls, and the glory of thy
people Israel.

Pytles and Gospels

The Pytle on saynt Ma-
thias daye apostle. The. i. Cha-
of the Actes of the Apostles. L.

Deter stode vp in the myddes of
the discyple, and sayde (the no-
bre of the names were aboute
an hundred & twetye) ye men & brethren
this scripture muste nedes be fulfylled,
whyche the holy ghoſte thowwe þ̄ mou-
the of Dauid spake before of Judas,
whyche was guyde to them that toke Je-
sus, for he was nombred wyth vs, and
optayned felowshyp in this minystra-
cyon: and he hath nowe possessed a plot
of grounde wyth the rewarde of iniqui-
te: and when he was hanged, he braste
assunder in þ̄ myddest, & all hys bowels
gushed out, as it is knowen vnto all the
inhabitours of Ierusalē. In so moche þ̄ þ̄
same fylde is callyd in theyr mother toge-
ther Achyldama (that is to saye) the bloudy
felde. It is wyrtten in the booke of Psal-
mes: hys habitacyon be voyde, & no man
dwelleng therin: and hys byshopryke let
another take. Wherefore of these men
whyche haue cōpanyed wyth vs (all the

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in Englyshe.

Fo.c.

tyme that the Lorde Iesus went in, and out amonge vs (begynnyng at the baptysme of John vnto þe same daye that he was taken vp from vs) muste one be ordeyned to be a wytnesse with vs of his resurreccyon. And they appoynted two, Ioseph called Barlabas (whose synname was Iustus) and Mathias, and they prayed, sayinge: Thou Lorde whiche knowest þe hertes of all men: shew which thou hast chosen of these two, þe the one may take the roume of thys mynysstracion and Apostleshyp, from the whiche Judas by transgressyon fell, þe he myght go to hys owne place, & they gaue forth theyr lottes, & the lotte fell on Mathias, & he was couēted wyth þe eleue Apostles.

¶ The Gospell on saynt Mathias daye the Apostle. The. xi.

Chapter of Mathewe. D.

When Iesus answered, and sayde: I praye the, O father, Lorde of heuē & earth, because thou haste hyd these thynges from the wyse and prudent, and hast opened the to babes, euen so father, for so it pleased þe: all thynges are gyuen

R iiii

Pyssles and Gospels

Vnto me of my father: & no mā knoweth
the sonne: but the father neyther knoweth
any man the father saue the sonne, and he
to whome the sonne wyll open hym. Com
me vnto me all ye that labour, and are la
den, & I wyll ease you. Take my pocke
on you, and lerne of me, for I am meke
and lowely in herte, & ye shall fynde rest
to youre Soules. for my pocke is easy,
and my burthen is lyght.

The Pyssle on the Annunciacyon
of our Lady. Ecclie. vii. Chapter.

Our Lorde spake to Achas, say
inge: Aske the a signe of the Lorde
god, fro a lowe beneath, or from
an hye aboue. But Achas answered: I
wyll not aske, neyther wyll I tepte the
Lorde. Wherefore the Lorde sayde: Har
ken ye of the house of Dauid. Is it a smal
thyng for you to be greuous vnto men:
but that ye shulde also be paynfull vnto
God, neuerthelesse yet the Lorde, wyll
gyue you a sygne. Behold a virgyn shall
be with chylde, and shall beare a sonne, &
ye shall call his name Emanuel. He shall
eate butter and hony, that he maye haue

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in Englyshe. Fo.ii.

vnderstandynge to refuse the euyl and
to chose the good.

The Gospell on the Annun-
ciacyon of oure Lady. The.ii.
Chapiter of Luke. C.

And in the syxte moneth the angell
Gabriel was sent frō God to a cy-
tie of Galyle named Nazareth to a vir-
gyn spoused to a man whose name was
Ioseph of the house of Dauid, & the vir-
gyns name was Mary. And the angell
wēt into her, & sayd: Hail full of grace:
the Lorde is wyth the: blessed arte thou
amonge women. When she sawe hym,
she was abashed at hys sayinge: and cast
in her mynde what maner of salutacyon
that shulde be. The angell sayde to her:
Feare not Mary, for thou hast founde
grace wyth God: lo thou shalt conceyue
in thy wombe: and shalt beare a sonne:
and shalt call hys name Iesus. He shall
be great: and shall be called the sonne of
the hest. And the Lorde shall gyue vnto
hym the seate of hys father Dauid: and
he shall reygne ouer the house of Iacob
for euer: and of hys kyngdome shalbe no

Epistles and Gospels

ende. Then sayde Mary to the aungell:
Howe shall thys be, seyinge þ I knowe
not a man: And the aungell answered,
¶ & sayde vnto her: The holy ghoste shall
comme vpon the: and the power of the
higest shall ouer shadowe the. Therfore
also that holpe thyng whiche shall be
borne: shall be called the sonne of God.
¶ And beholde thy cosyn Elizabeth, she hath
also conceived a sonne in her olde age:
and thys is þ sixte moneth to her whiche
was called barayne: for wth God shall
nothyng be vnpossible. Mary sayde:
Beholde the handmayden of the Lorde,
be it vnto me euen as thou haste sayde.

¶ The Epistle on saynt Geor-
ges daye. The fyrst Chapter
of James. A.

My brethren, counte it excedynge
ioye when ye fall into dyuers
temptacyons for as moche as
ye knowe that the tryenge of
your fayth byngeth pacyēce, and let pa-
cyence haue her perfyte worke, that ye

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maye be perfyte and soude, that nothing
be lackynge vnto you, yf any that is a-
monge you lacke wysdome, let hym aske
of God (which gyueth to all men indif-
ferently, and casteth no man in the teath)
and it shall be gyuen hym, but let hym as-
ke in fayth & wauer not, for he that dou-
bteth is lyke the waues of the see, tost of
the wynde, and carped wyth violence.
Neyther let that man thynke þ he shall
receyue any thyng of God. A wauering
mynded mā is vnstable in all his wayes.
Let the brother of lowe degre reioyse in
that he is exalted, and the ryche in that
he is made lowe, for euen as the floure
of þ grasse shall he vanyshe awaye. The
sonne ryseth wyth heate, and the grasse
wydereth and his floures falleth away,
and the beautye of the fashyon of it pe-
ryshe wyth hys haboundance. Happye
is the man that endureth in temptacion,
for when he is tryed, he shall receyue þ
crowne of lyfe, which the Lorde hath p-
myssed to them that loue hym.

Pyssles and Gospels

The Gospels on saynt Georges daye. i. The. xv. Chapter of John. A.

Iesus sayde vnto his disciples, I am the true vyne, and my father is an husbande man, euey braunche that beareth not fruyte in me, he will take awaye, and euey braunche that beareth fruyte wyll he purge that it maye bringe more fruyte. Nowe are ye cleane, by the meanes of þe worde, which I haue spoken vnto you, abyde in me, & let me abyde in you. As þe braunche can not beare frute of it selfe except it abyde in þe vyne: no more can ye except abyde in me. I am the vyne, & ye are the braunches. He that abydeth in me, and I in him þe same bringeth forth þe moche frut, for wythout me can ye do nothyng. If a man abyde not in me, he is cast forth as a braunche, and is wyddryed and men gather it, and cast it into the fyre, and it burneth. If ye abyde in me, and my worde also abyde in you, aske what ye wyll, and it shalbe gyuen to you.

in Englyshe.

fo. ciii.

The Bylle on Sant Marke the
Euangelystes daye. iiii. Chapter to
the Ephesi. B.

Brethre, vnto every one of vs,
is gyuen grace accordynge to
the measure of the gyfte of
Christ. Wherfore he sayeth, he is gone
vp an hyle, & hath led captiuite captiue,
and hath gyuen gyftes vnto men. That
he ascended, what meaneth it: but that
he also descended fyrste into the lowest
parte of the earth: He that descended, is
euen the same also that ascended vp ouer
about all heuynes, to fulfyll all thynges,
and the very same made some apostles,
some prophetes, some euangelystes, some
shepherdes, some teachers, that the sayn-
tes myght haue all thynges necessary to
worke and minister wythall, to the edi-
fyenge of the body of Christ, tyll we e-
uerychone (~~in~~ the byte of sayth & know-
ledge of ~~the~~ sonne of God) growe vp vnto
a perfecte man after ~~the~~ measure of age
of the fulnes of Christ.

Byssles and Gosples

The Gospell on saynt Marke
the Euangelystes daye. xv. Chap.
of John. A.

I Am the true vyne. &c. As it is wyrt
ten in the Gospels on saynt Geor-
ges daye.

The Byssle on Philyppe and
Iaines daye. The. v. Chapter of
Sapience.

When shall the ryghteous stande w
greate constaunce agaynste them
that bered them and toke awaye þ they
had laboured for. When þ wycked shal
se that, they shalbe troubled wyth horri-
ble feare, and shall wonder at þ cōdeyne
and vnloked for victory, and shal saye in
them selues, repentyng and sorowng
for anguysshe of harte. These be they
whych we somtyme mocked & iested on.
We were out of our wyttes, & thought
they lyuyng very madnes & they en-
de to be without honoure, but beholde
howe they are counted amonge the chyl-
dren of God, and haue they enheritance
amonge the sayntes.

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The Gospell on Saynt Philyppe
and James daye. xliii. Chapter of
John. A.

Iesus sayde to his disciples, let not
poure hartes be troubled, beleue in
God, & beleue in me. In my fathers hou
se are many mansions: yf it were not so,
I wolde haue tolde you, I go to prepa
re a place for you, & yf I go to prepare a
place for you, I wyll come agayne, and
receyue you euen vnto my selfe, & where
I am there maye ye be also, and whether
I go ye knowe, and the waye ye knowe.
Thomas sayde to hym. Lorde we know
not whyther thou goest. Also howe is it
possible for vs to knowe the waye? Je
sus sayde vnto him. I am the waye, the
veryte, and the lyfe. No man cometh vn
to the father, but by me. If ye had know
wen me, ye had knowen my father al
so. And nowe ye knowe hym, and ye ha
ue sene hym. Philyppe sayde vnto hym
Lorde shewe vs the father, and it suffy
ceth vs. Iesus sayde to hym. Haue I
bene so longe tyme wyth you, & yet hast
thou not knowen me? Philyppe, he that hath

Epistles and Gospels.

ſene me, hath ſene þ father, ⁊ how ſayest thou then, ſhewe vs þ father? Welcuest thou not that I am in þ father, ⁊ the father in me? The wordes þ I ſpeake to you. I ſpeake not my ſelf, but the father dwelling in me is he that doth the workes. Beleue me, that I am in the father, & the father in me, at the leaſt beleue me for the very workes ſake. Verely vercy, I ſaye vnto you, whoſoeuer beleueth on me, the workes that I do, the ſame ſhall he do, and greater workes then theſe ſhall he do, bycauſe I go vnto my father, and whatſoeuer ye aſke in my name, that wyll I do.

The Poſtle on the Inuencyon of the Crolle. The. v. Chapter to þ Galathians. B.

Brethren, I haue truſt towards you in God, that ye wyll be none other wyſe mynded. He that troubleth you, ſhall bere his iudgement, whatſoeuer he be. Brethren yf I yet preache the Circumcyſyō, why do I then yet ſuffer perſecucion, for then had the offence, which þ crolle gyueth ceaſed. I woulde

in Englyshe.

fo. cv.

to God they were sondred fro you whiche
che trouble you, as many as desyre with
outward apperaunce to please carnally,
they constrayne you to be circuncysed,
onely because they wolde not suffer per-
secucion wpyth the crosse of Christ, for
they them selues whiche are circuncy-
sed kepe not the lawe: but desyre to ha-
ue you Circuncysed, that they myght re-
ioyse in your fleshe. God forbyd that I
shulde reioyse, but in the crosse of oure
Lorde Iesu Christ wherby the worlde is
crucifyed as touchynge me, and I as co-
cernynge the worlde.

The Gospells on the Inuen-
cion of the crosse. The.iii. Cha-
pter of Iohn. A.

There was a man of the Pharises
named Richodemus a ruler amo-
ge the Jewes: he came to Iesus by night
and sayd to hym. Master we knowe þ
thou art a teacher, whiche is come from
God. For what man could do such mira-
cles as þu dost, excepte God were w. him.

D

Epistles and Gospels

Jesus answered & sayde vnto hym. Verely verely, I saye vnto the, except a mā be bozne a newe, he can not se the kyngdome of God. Nichodemus sayde vnto hym, howe can a man be bozne when he is olde, can he entre into hys mothers body, & be bozne agayne? Jesus answered. Verely verely, I saye vnto the, except þ a man be bozne of water, and of the spirite, he can not entre into the kyngdome of God. That which is bozne of þ fleshe is fleshe, & that which is bozne of the spirite, is spirite. Mervayle not þ I saye to the, ye muste be bozne a newe. The wynde bloweth where he lysteth, and þ hearest hys soude: but thou canst not tel whens he cometh and whether he goeth. So is euery man that is bozne of the spirite. Nichodemus answered and sayde vnto hym. Howe can these thynges be? Jesus answered and sayde vnto hym, Art thou a master in Israel, & knowest not these thynges? Verely verely, I saye vnto the, we speake that we knowe, and testifye that we haue sene, and ye receyue not oure wytnes, yf I haue tolde you

in Englyshe.

Jo. cxi.

earthly thinges and ye haue not beleued,
howe shulde ye beleue yf I shall tell you
of heuenly thinges: And no man hath a-
scended vp to heuen, but he that came do-
wne from heuen, that is to saye the sone
of man, which is in heuen. And as Mo-
ses lyfted vp the serpent in wyldernesse,
euen so must the sonne of man be lyfted
vp that no man which belueth in him
peryshe: but haue eternall lyfe.

The Pystle on the natiuite of
saynt Iohn Baptyste. Elaye. xlix.
Chapter.

Hus sayeth the Lorde. Herken
ye ples vnto me, & gyue hede ye
people that are a foire **f** Lorde
called me out of the wombe, and made
mencon of my name, whē I was in my
mothers bowels, & he made my mouthe
lyke a sharpe swerde. In the shadowe he
led me wth hys hande: & he made me as an
excellent arowe, and hyd me in hys quy-
uer, and he s^{aid} vnto me: **P**art my ser-
uaunt, **O** Israel, in whom I wyl be glo-
rified, & I sayd. I laboure in bayne and
spende my strength for nought and vn-

Byssles and Gospels!

profytable, how be it my cause I comyt
to the Lorde and my trauayle vnto my
God, and nowe sayth the Lorde that for
med the in the wombe to be is seruaunt,
and to tourne Iacob to him, beholde I
haue made the a lyght, that thou shuldest
be saluacyon vnto the ende of the world,
kynge shall see þ, and rulers shall stand
vp, & shall worshyp þ because of þ Lord,
which is saythfull and þ holy one of Is-
rael which hath chosen the.

The Gospell on the natiuite of
saynt Ihon Baptiste. i. Chapter
of Luke. F.

Elyzabethes tyme was come þ she
shuld be deliuered, and she brought
forth a sonne, and her neyghbours, and
her colyns herde tell howe the Lorde had
shewed greate mercy on her, and they re-
ioysed w her. And it fortuned the eyght
daye they came to circuncise the chylde,
and called hys name zacharye after the
name of hys father, and hys mother an-
swered and sayde not so, but he shall be

in Englyshe.

Fo. ciii.

called John. And they sayd to her. There is none of thy kynne that is named wyth thys name. And they made sygnes to hys father howe he wolde haue hym called, and he asked for wytyng tables and wrote, sayinge. Hys name is John. And they meruayled all, and hys mouth was opened immediatly, and his tonge, and he spake laudynge God, and feare came on all them that dwelt nye, & all these thinges were noysed abrode throughtout all the hylly countreie of Jewrye, and al they that herde them, layde them vp in theyr hartes sayinge. What maner childe shall thys be? and the hande of God was wyth hym, and hys father zacharias was fylled with the holy goost, and prophesied sayinge. Blessed be the Lorde God of Israel, for he hath visyted and redemed hys people.

The Parable on Saynt Peter and Pauls daye. The. xii. Chapter of the Actes of the Apostles. 13.

D iii

Epistles and Gospels

In that tyme, Herode the kynge
layde handes on certayne of the
congregacyon to bere them. He
kylled James the brother of John with
a sworde, & because he sawe that it pleas-
sed the Jewes, he proceded farther, and
toke Peter also. Theſe were the dayes of
the ſwete bread. And whē he had caught
him, he put him in pryſon, and deliuered
hym to foure quarternyōs of ſouldyers
to be kepte, intendynge after Eaſter to
brynge him forth to the people. Then
was Peter kepte in pryſon, but prayer
was made without ceaſynge of the con-
gregacyon vnto God for hym. When
Herode wolde haue brought him out vn-
to the people, the ſame nyght ſlepte Pe-
ter betwene two ſouldyers, bound with
two chaynes, & the keepers before ſe
kept the pryſon, and beholde the angell
of ſe Lorde was there preſent, and lyght
ſhyned in the ledgee end. The Peter on
the ſyde and ſtyred him up ſaying: Aryſe
quyckly, and the chaynes fell of fro his
handes, and the angell ſayd to him, gye
thy ſelfe, and bynd on thy ſandelles: and

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in Englyshe. Fo. c. viii.

so he dyd, and he sayd to him, cast on thy
mantyll about the, & folowe me, & he came
and folowed him, and wiste not that it
was truth which was done by þe angell
but thought he had sene a bysion. Whē
they were past the fyrst and secōd watch
they came vnto the yron gate þe leadeth
vnto the cytie, which opened to them by
his owne atcorde, and they went oute, &
passed through one strete, and by & by the
angell departed from him. And whē Pe
ter came to him selfe, he sayde: Nowe I
knowe of a suretye that the Lorde hath
sent his angell and hath deliuered me
from the hande of Herode, and from all
the waytynge of the people of þe Jewes.

The Gospel on saynt Peter and
Pauls daye. The. xvi. Chapter of
Mathewe. **L**

When Iesus came into the coastes
of the cytie whych is called Cesa
ria Philippi, he asked his disciples say
inge: Whome do men say that I the
sonne of man am? They sayde, some
saye that thou art Ihon Baptiste, some

Pyssles and Gospels.

Helyas, some **Ieremyas**, or one of the prophetes. He sayde to them: but whom saye ye that I am? **Symon Peter** answered and sayde: Thou art **Christe** the sonne of the lyuyng God. And **Iesus** answered and sayde to him: **Happy** arte thou **Symon** the sonne of **Jonas**, for fleshe and bloude hath not opened þ vnto the, but my father whych is in heaue. And I saye also vnto the, thou art **Peter**, and on this rocke I wyll buylde my congregacion, and the gates of hell shall not preuaile agaynst it, and I wyll geue to the, the keys of the kyngdome of heauen and whatsoeuer þ byndest on earth shall be bounde in heauen: and whatsoeuer thou locest on earth, shall be losed in heauen.

The Pyssle on the Comemoracion of saynt Paule. The.ii. Chapter to the Gala. B

Certify you brethren, that the Gospell which was preached by me was not after the manner of men, neyther receyued I it of man, neyther was I

taught it, but receyued it by the reuelacion of Iesu Christ: ye haue herde of my conuersacyon in tymes past in þe Jewes wayes, howe that beyonde measure, I persecuted the congregacion of God, ad spoyled it, and preuaried in the Jewes lawe, aboue many of my companyons, which were of myne owne nacions, and was a moch more feruent mayntener of the tradicyons of the elders, but when it pleased God, which separated me from my mothers wōbe, and called me by his grace for to declare his sonne by me, that I shulde preache him amōge the heathē: immediately I commoned not of þe matter with fleshe and bloude, neyther returned to Ierusalem to thē which were Apostles befoze me, but went my wayes into Arabia, and came agayne to Damascon. Then after thre yeaere I returned to Ierusalem to se Peter, and abode with hym. xij. dayes, none other of the Apostles sawe I, save James the Lordes brother. The thynges whych I wyte beholde, God knoweth I lye not. After that I wente into the coostes of

Pyttles and gospels

Syria and Cilicia, and was unknowen as touchynge my personne to the cōgregation of Jeweys which were in Christ but they herde only that he whiche persecuted vs in tyme past, nowe preacheth the fayth which before he destroyed, and they glorified God on my behalfe.

The Gospell on the commemoration of saynt Paule. Mathewe the. xix. Chapter. D

Peter sayd to Iesus Behold we. &c. Ye shall fynde this Gospell on the conuersyon of Paule.

The Pyttle on the visitacion of oure Lady. Lanticum the. ii. Chapter.



I am the flour of the felde, & lylpe of the valeys. As the lylpe is amonge the thornes, so is me loue amonge the doughters. As the Apple tree amonge the trees of the wode: so is my beloued amōg þe sonnes. In his shadowe was my desyre to lytte, hys frute was swete to my mouthe. He brought me vnto his wyne seller, & hys behaucoꝝ to me

warde was louely. Beholde my beloued
 sayd to me: Up & hast my loue, my doue
 my beautifull and come, for now is wynter
 gone and rayne departed & paste: the
 floures appeare in our cōtraye, and the
 tyne is come to cut þ vynes. The voyce
 of the turtyll doue is herde in our lande:
 the fygge tre hath brought forth her fyg
 ges, & the vyne blossomes gyue a sauour
 vp hast my soule, my doue in the holes of
 the rock, and secrete places of þ walles.
 Shewe me thy face and let me heare thy
 voyce, for thy voyce is swete, and thy fa
 syon beautifull.

The Gospell on the vysitacyon
 of oure Ladye. The. i. Chapter of
 Luke. **D**

Mary arose in those dayes and wēt
 into the mountaynes wyth haste
 into a cytie of Jewrye, and entred into
 the house of zacharye, and saluted Ely
 zabeth. And as fortyned as Elyzabeth
 hearde the salutation of Mary, the babe
 spronge in her bellye, and Elyzabeth
 was fylled wyth the holye ghōste, and
 cryed wyth a loude voyce, and sayde:

Epistles and Gospels

Blyſſed arte thou amonge women, and blyſſed is the frute of thy wombe. And whence happeneth this to me, þ the mother of my lord ſhuld come to me: Lo, as ſoone as the voyce of thys ſalutation ſounded in myne eares, the babe lepte in my belly for ioye, and blyſſed art thou þ beleueſt, for thoſe thynges ſhall be performed which were tolde the from the Lozde. And Mary ſayde. My ſoule magnifyeth the Lozde: & my ſpyte reioyſeth in God my ſaupoure.

The Epistle on Relyke Sondaye. Eccleſi. xliiii.

Theſe are þ me of mercy, whoſe ryghteouſnes are not forgotten. Goodneſſe abydeth w the ſeed of them: they: kynſfolke are an holy enherytaunce, and they: ſede hath ſtande in witneſſes, & the ſonnes of them abyde vnto the worldes ende for them. The generacion of them: and the gloyre of them ſhall not be leſte, they: bodyes are buryed in peace & they: names ſhall lyue in the worldes, all people ſhall tell

In Englyshe. Fo. cxi.

the wysedome of the and all, the congregacyon of sayntes, shall shewe the laude of them.

The Gospell on Relyke Son-
daye. The. v. Chapter of Saynte
Mathewe. A

When Iesus saw the people he wēt
vp into a mountayne, and whē he
was set, his disciples came vnto him, and
he opened his mouth and taughte them
sayinge: Blessyd are the poore in sperte,
for theys is the kyngdome of heauen.
Blessyd are they that mourne, for they
shall be conforted. Blessyd are the meke,
for they shall enheryte the earth. Blessyd
are they that hūger and thurst for rygh-
teousnesse, for they shall be fulfylled.
Blessed be the mercyfull, for they shall
optayne mercye. Blessed are the pure in
herte, for they shall se God. Blessed are
the maynteyners of peace, for they shall
be called the chyldren of God. Blessyd
are they whiche suffre persecution for
ryghteousnes sake, for theys is the kyng-
dome of heauen. Blessed are ye when me
shall reuple you, and persecute you, and

Pyssles and Gospels

Shall falsly saye all maner of euyl sayings agaynste you for my sake. Reioyse & be glad: for greate is youre rewarde in heauen.

¶ The Pyssle on saynt Margaretes daye.

O Lorde my God thou haste created my habytacion vpon y^e earth and I haue prayed for death to come. I haue called for the Lorde, the father of my Lorde, that he forsoke me not in the daye of my tribulation, and in the tyme of proude me without helpe. I shall laude thy name diligently, & shall prayse it in confession, and my prayer is heard, thou hast deliuered me from perdicyon and from a wycked tyme. Therefore O Lorde my God. I shall confesse and geue laude vnto thy name.

¶ The Gospell on saynt Margaretes daye. The. xiii. Chapter of Mathewe. G

Iesus sayde to his Discyples. The kyngdome of heauen is lyke a treasure hyd in the felde, the whiche a man founde and hyd it, and for ioye therof,

in Englyshe.

Fol. cxix.

goeth and selleth al that he hath, & byeth
that felde. Agayne the kyngdome of hea-
uen is lyke vnto a ma: chaunt schynge
after good perles, whiche when he had
founde one pcyous perle, he went and
solde all that he had and bought it. Aga-
yne the kyngdome of heauen is lyke vnto
a nette cast into the see, that gathered
of all kyndes of fylshes, which whē it is
full, men drawe to lande, and syt & gathe-
reth the good into their vessels and caste
the badde awaye. So shal it be at y^e ende
of the worlde. The angels shal come ad
seuer the bad fro the good, and shal cast
them into a forneys of fyre, there shal be
walyng and gnashyng of teeth. Iesus
sayd vnto them, haue ye vnderstāde all
these thynges: they sayd: yea syr. Then
sayde he vnto thē: therfore euery scribe
which is taught vnto the kyngdome of
heauen, is lyke an housholder, whiche
bryngeth forth, out of his treasure, thin-
ges both newe and olde.

The Wyttle on Mary Magdalene
daye. Prayer. xxxi.

Pyttles and Gospels

A Woman of power and verite
 yf a man coulde fynd, þ value
 of her were farre aboue pear-
 les. The herte of her husbande trusteth
 in her, and nedeth not spoyles. She ren-
 dretþ him good and not euell al þ dayes
 of her lyfe. She sought woll and flaxe, &
 dyd as her hādes serued her. She is lyke
 a marchauntes thype that byngeth her
 vytayles frō farre. She ryfeth yer daye
 and geueth meate to her housholde, and
 foode to her maydens. She consydereth
 a grounde and bought it, and of þ frute
 of her handes planted a vyne. She gy-
 ded her loynes with strenght & couraged
 her armes. She perceyued that her hus-
 wyfry was profytable, and therfore dyd
 not put out her candle by night. She set
 her fyngers to the spyndel, and her han-
 des caught holde on the staffe. She ope-
 ned her hande to the pooze, and stretched
 out her handes to the nedye. She feared
 not lest the coulde of snowe shulde harte
 her house, for all her houshold were dou-
 ble clothed. She made gaye ornamētes,
 of byse, & purple was her apparell. Her

in Englyshe. Fo. cxiii.

husbande was had in honour in the gates, as he sat wyth y^e elders of the lande. She made linnen & soide it, and dyuer sed a gyrdle to the marchaunt. Strengthe & glozy were her rayment, & she laughed in y^e latter daies. She opened her mouth wyth wysdome, and y^e lawe of ryghteousnes was on her tonge. She had an eye to her houholde, and eate not breadd ydle. Her chyldren arose and blestyd her, and her husbände commended her. Many daughters haue done excellently: but thou hast passed the all. Favour is a deceyuable thyng, and beautye is vanyte, But a womā that feareth God, she shall be prayled. Gyue her of the fruyte of her handes, and let her workes prayse her in the gates.

¶ The Gospell on Mary Magdalens daye. The. vii. Chapter of Luke. C.

One of the Pharyses desyred Iesus that he wolde eate wyth hym: and he came into the Pharyses house, and satte downe to meate. And beholde a woman in the cytie, whych was a syn-

P

Pyttles and Gospels

ner: as soone as she knewe that Iesus
sat at meate in the Pharysyes house she
brought an Alabaster boxe of oyntmēte,
& she stode at hys feete behynd hym we-
pyng, & began to walsh hys feete with
teares, and dyd wype them wyth þ̄ hea-
res of her heed, and kyssed hys feete, and
anoynted them wyth oyntmente. When
the Pharyse whych badde hym to hys
house sawe that: He spake wythyn hym
selfe, sayinge: If thys man were a pro-
phet, he wolde surely haue knowen who
and what maner woman thys is whych
touched hym, for she is a synner. And Je-
sus answered, & sayde vnto him: Symon
I haue some what to saye vnto the. And
he sayde: Master, saye on. There was
a certayne lender, whych had two det-
ters: the one ought fyue hundred pence,
and the other fyfty. When they had
nothyng to paye, he forgaue them both.
Whych of them tell me wyll loue hym
moste? Symon answered, & sayde: I sup-
pose þ̄ he to whome he forgaue moste.
And he sayd vnto hym. Thou hast true-
ly iudged. And he turned to the woman,

in Englyshe. Fo. cxliiii.

and sayde vnto Symon: Seest thou this woman? I entred into thy house, & thou gauest me no water to my feete: but she hath washed my feete with teares, & wiped the with phceares of her heed. Thou gauest me no kysse: but she sens the tyme I came in, hath not ceased to kysse my feete. My heade wyth oyle þ dydest not anoynte, and she hath anoynted my feete with oyntmēt. Wherefore I saye vnto þ many synnes are forgyuen her, because she loued moch. To whome lesse is forgyuen, þ same doth lesse loue. & he sayd vnto her: Thy synnes are forgyuē þ. And they þ late at meate wyth him, began to saye wythin the selues. Who is thys whych forgyueth euē synnes. & he sayd to þ woman: Thy fayth hath saued þ, go i peace.

¶ The Epistle on Saynt James
daye the Apostle. The. ii. chapter
to the Ephesians. D.

Bethen, nowe ye are no more
straungers & foreyners: but cy
telyns wyth the sayntes, and
of the household of God, and are buylte
vpon the foundacyon of þ Apostles and

Pyssles and Gospels
prophetes Iesus Chryste beyng **p** head
corner stone, in whome euery buyldynge
coupled together groweth vnto an holpe
temple in **p** Lorde, in whome ye also are
buylte togyther, & made an habitacyon
for God in the spyrte.

The Gospell on saynt Ja-
mes daye the apostle. The. xx.
Chapter of Mathewe. **L**

There came to Iesus the mother of
zebedes chyldren with her sonnes,
worshypinge hym, & desyred a certayne
thyng of hym, he sayd: vnto her, what
wylte thou haue? she sayd vnto hym:
Graunte that these my two sonnes, maye
syt one on the ryghthande, and the other
on the left hande in thy kyngdome. Je-
sus answered, and sayde: Ye wote not
what ye aske. Arz ye able to drynke of **p**
cuppe that I shall drynke of, and to be ba-
ptysed wyth the baptyisme that I shall
be baptysed wyth? They answered to
hym: That we are. He sayde vnto them:
Ye shall drynke of my cuppe, and shall be
baptysed wyth the baptyisme **p** I shall be
baptysed with; but to sytte on my rygh

in Englyshe.

Jo. xlv.

hande and on my lefte hāde, is not myne
to gyue: but to them for whome it is pre-
pared of my father.

The Dyssle on saynt
Annes daye.

A Woman of power and very-
tie. Ye shall fynde thys Dy-
ssle on saynt Mary Magda-
leyns daye.

The Gospell on saynt Annes
daye, ye shall fynde thys Gospell
on the daye of the Concepcion
of our Lady.

The Dyssle on saynt Pes-
ters daye ad vincula. The. xii.
Chapiter of the Actes. A.



When Peter came out of pry-
son, he came to the house of
Mary & mother of one John
& hyche was called Marke,
where many were gathered to
gyther in prayer, as Peter knocked at
the entrey doore, a damsell came forth to
herken named Rhoda, & when she knewe
Peters voyce, she openened not the en-
trety for gladnes, but ranne in and tolde

Pyssles and Gospels.

howe Peter stode befoze the cntrey, and they sayde vnto her, thou arte madde, and he boze the downe that it was cunse. Then sayde they it is hys angell. Peter continued knockynge, & when they had opened the doze, and sawe hym they were astonyed, he treckened vnto them with the hande to holde theyr peace, and tolde them by what meanes the Lord brought hym out of pryson.

The Gospell on saynt Peters daye ad vincula. Ye shall fynde this Gospell on saynt Peters ad Pauls daye.

The Pyssle on y^e Transfiguration of our Lord. The.ii.
Pyssle of Peter, the.i.cha. D.

Moste dere beloued brethren, we folowed not deceyuable fables whē we opened to you y^e power and cōpyng of oure Lorde Jesus Chryst: but wyth our eyes we sawe hys maicesty. Euen then verely, when he receued of God the father honour & glorie. And when there came suche a voyce to hym from that excellent glorie. This

in Englyshe. Fo. cxvi.

is my dere beloued sonne, in whom I haue delyte, here hym. Thys voyce we herde when it came fro heuen, beyng wyth hym in the holy mounte. We haue also a ryght sure worde of prophesy, where vnto yf ye take hede, as vnto a lyght that shyneth in a darke place, ye do well vntyll the daye dawne, and the daye starre aryle in your hertes.

The Gospell on the transfiguration of oure Lorde. The xvii. Chapiter of Math. A.

Iesus toke Peter, and James, and John hys brother, & brought them vp into an hye mountayne out of the waye, & was transfigured before them, and hys face dyd shynne as the sonne, and hys clothes were whyte as y lyght. And beholde there appeared to the Moyses and Helyas, talkyng wyth hym. Then answered Peter, and sayde to Iesus: Master, here is good beyng for vs: yf thou wylte, let vs make here thre tabernacles: one for the, & ohe for Moyses, and one for Helyas. Whyle he yet spake, beholde a bygght cloude shadowed

Epistles and Gospels

them: and beholde there came a voyce out of the cloude, and sayde: This is my dere Sonne, i whome I delyte: heare hym. And when the discyples heard that, they fell flatte on theyr faces, & were sore a frayd. And Iesus came, and touched them, and sayde: Arise and be not a frayde. Then lyfted they vp theyr eyes, & sawe no man but Iesus only. And as they came dwone from the mountayne, Iesus charged the saying, se þe shewe þe visyon to no mā, tyll the sonne of men be rysen agayne from death.

The Epistle on the feast of
þe name of Iesus. The. iiii. cha.
of the Actes of the Apostles. A.

Deter full of þe holy ghost sayd:
Ye rulers of þe people & elders
of Israel heare. If we this
daye be examyned of the good dede done
to the sycke man, by what meanes he is
made hoole. Be it knowen vnto you all,
and to all þe people of Israel, that in the
name of Iesus Christ of Nazareth, whō
ye crucifyed, & whome God raysted from
death agayne, this man standeth here

in Englyshe. Fo. cxviii.

present before you hoole, thys is the stone
cast a syde of you buylders, whyche is
set in the chiefe place of the corner: ney-
ther is there saluacion in anye other, nor
yet also is there any other name vnder
heuen gyuen men, wherin we must be
saued.

The Gospell on the feast of
the name of Iesus. Mathewe
fyrst Chapiter. L.

The Angell of God appeared to Jo-
seph in slepe, sayinge: Ioseph the
sonne of dauid, feare not to take vnto y
Mary thy wyfe: for that whyche is con-
ceyued in her, is of the holy ghost. She
shall bryng forth a sonne, and thou shalt
calle hys name Iesus, for he shall saue
hys people from theyr synnes. All thys
was done to fulfyll that whyche was
spoken of oure Lorde by the prophete,
sayinge: Beholde a mayde shalbe wyth
chylde, and shall brynge forth a sonne,
and they shall call hys name Emanuel,
whyche is by interpretacyon, God wyth
vs.

Epistles and Gospels

The Epistle on Saynt Lawrence daye. The seconde Corinthians. ix. Chapter. B.

Brethren. He whych soweth lytell, shall reape lytell: & he that soweth plentiuously, shall reape plentiuously: & let euery man do accordynge as he hath purposed in hys herte, not grudgynge, or of necessitye, for god loueth a cherefull gyuer. God is able to make you all riche in grace, that ye in all thynges haue suffycient vnto the vttermost maye be ryche to all maner good woorkes, as it is wyrtten: He hath spared abroad, and hath gyuen to the poore, hys ryghtuousnesse remaineth for ever. He that fyndeth the sower sede shall myste byade for foode, and shall multiply your sede, and encrease the fruytes of youre ryghtuousnes.

The Gospell on Saynt Lawrence daye. The. xii. Chapter of Iohn. D.

Iesus sayd vnto his discyples: Verely verely I say to you, excepte the wheate corne fall into the grounde, & dye it

in Englyshe.

Jo. c. viii.

abydeth alone: yf it dye it brigeeth forth the moche fruyte. He þat loueth hys lyfe shall destroye it, & he þat hateth his lyfe in this worlde, shall kepe it to the lyfe eternall. If any man minyſter vnto me, let hym folowe me: and where I am there shall also my miniſter be: and yf any man miniſter to me, him wyll my father honour whych is in heuen.

The Pyſtle on the Aſſumpcyon
of oure Lady. Eccleſiaſt. the. xxiii.
Chapter.

In all thoſe thinges I ſought
reſt, and in ſome mans enheri-
taunce wolde I haue dwelte.
Then þat creatour of althynges comaunded
and ſayde vnto me: & he that created me,
dyd ſet my tabernacle at reſt, and ſayde
vnto me. Dwell in Iacob, & haue thyn
enheritaunce in Iſrael, and rote thy ſelf
amonge myne electe. From the begyn-
nyng, & before the worlde was I created,
and to the worlde to come wyl I not cea-
ſe: and before hym haue I miniſtered in
the holy habitation. And ſo in Ihu was
I exalted, and in the holy cytye lykwylſe

Bystles and Gospels

I rested, and in Ierusalem was my power. And I roted my selfe in an honorable people, whych are the Lordes parte, and in theyr enheritaunce, and amonge the multitude of sayntes I helde me fast. As a Cedar tree was I lyfte vp in Libanon, and as a Lypresse tree in mount Hermon. As a Palme tree was I exalted in Lades, and as a rose planted in Iericho. As a beautifull Olyue tree in þe felde, and as a Plantayne tree was I exalted vpon the waters in þe stretes. I gaue an odour as Synamon & Balme that smelleth well and gaue an odour of sweetnes as perfecte Myrhe.

¶ The Gospell on þe Assump. of our Lady. The .x. Chap. of Luke. C.

Iesus entred into a certayne castel, and a certayne woman named Martha, receyued hym into her house. And this womā had a syster called Marye, which sat at Iesus feete, & herde Iesus preaching. Martha was combyed about moche seruyng, & stode and sayde. Master doest thou not care, þe my syster hath lefte me to minisster alone: byd her

in Englyshe.

Jo. cxix.

that she helpe me. And Iesus answered & sayd vnto her. Martha Martha. Thou carest & art troubled about many thynges, verely one is nedefull. Marye hath chosen the beste parte, which shall not be taken awaye from her.

The Bystile on saynt Bartylmewes day, is as befoze on saynt James daye Apostle.

The Gospel on saynt Bartylmewe daye. The. xxi. Chapter of Luke. L.

A Here was a stryfe amonge the disciples of Iesus, whiche of them shulde be taken for the greatest: and he sayde to them the kynges of the gētyles reygne ouer thē, and they that beare rule ouer them are called gracypous Lordes: but ye shal not be so. But he that is greatest amonge you, shall be as the yongest, and he that is cheyfe, shall be as the minister: for whether is greater, he that syt teth at meate: or he that serueth? is not he that sytteth at meate? And I am amonge you as he that ministrereth. Ye are

Pytles and Gospels

they which haue bydde with me in my temptacyon, and I apoynte vnto you a kyngdome, as my father hath appoynted to me, that ye maye eate and drynke at my table in my kyndome, and syt on seates, and iudge the twelue trybes of Israel.

The Pytle on the Decollacyon of saynt Iohn. Proverbes the. x. Chapter.

He lokyng after of Iust men is gladnesse: the hope of wycked men shall peryshe. The strength of a simple man is the wayes of the Lord, and feare to them that worke euyll. The iuste man shall not be moued for euer, and the wycked man shall not dwel vpon the earth. The mouth of a iust man bringeth forth wysdome, and the tonge of an euyll men shall peryshe. The lypes of a iust man considereth pleasaunt thinges, and the mouth of a wycked man, froward thynges. The simplicitie of iust men shall directe them and the supplantacion of euyll men, shall destroye the. The ryghteousnes of ryghteous men, shall deliuer the,

in Englyshe.

Fo. cxx.

and the wycked men shall be taken in
their awaytes. The iust man is deliuered
from heynnes, & þe wycked man shall
be taken for hym. A dissimuler deceyeth
hys frende wth hys mouth, & the iust man
shall be deliuered wth sciēce. A Citie shall
be exalted in the losse of wycked men. A
Citie shall be exalted in the blessinge of
iust men.

¶ The Gospell on the Decollacyon
of Saynt Iohn. The. vi. Chapter of Marke. L.

Herode þe kyng hym self sent forth,
& toke Iohn & bounde him, & caste
him in prysoun, for Herodias sake, which
was hys brother Philippes wyfe. For
he had maryed her. Iohn sayde vnto He
rode. It is not lawfull for þe to haue thy
brothers wyfe. Herodias layde wayte
for hym, and wolde haue kyllled him, but
she coulde not. For Herode feared Iohn,
knowynge that he was a iust man, and
an holy, and gaue hym reuerence, and
when he herde hym, he dyd many thynges,
and herde hym gladly. And when
a conuenient daye was come Herode on

Pyttles and Gospels

hys byrth daye madde a supper to the
Lordes, capteyns, and cheyfe estates of
Galyle. And the doughter of the same
Herodias came in, and daũsed & pleased
Herode, & them that sate at bourde also.
Then the kynge sayde to the mayden, as
ke of me what thou wylt & I wyll gꝛue
it the, and he sware vnto her. What soe-
uer thou shalt aske of me, I wyll gꝛue it
the, eyn vnto the one halfe of my kyng
dome. And she went forth and sayde to
her mother. What shall I aske? and she
sayde. John Baptystes head. And she ca-
me in streyght waye wyth hast vnto the
kyng and asked hym sayinge. I will
þ thou gꝛue me by and by in a dishe, the
head of John Baptyste. And the kyng
was sorꝛy. Yet for hys othes sake, & for
theyꝝ sakes which sate at souper also, he
wolde not put her besyde her purpose.
And immediatly the kyng sente þ hang-
man: & comaũded hys head to be brought
in, & he went & beheaded him in the pri-
sone, and brought his head in a dyshe &
gaue it to the mayden, and the mayden
gaue it to her Mother. When his disci-

in Englyshe.

Fo. cxxi.

ples herde of it, they came & toke vp his
bodey, and put it in a tombe.

The Byble on the Natiuite of
oure Lady, ye shall fynde thys By
ble and also þe Gospell on the con
cepcion of oure Lady.

The Gospell on the Exaltacyon
of the holy Crosse. xii. Chapter of
John. E.

Iesus sayde vnto the people of the
Jewes now is the iudgement of
thys worlde, now is the iudgement of
thys worlde, now shall þe pryncce of this
worlde be cast out. And I (yt I were lyft
vp from the earth) wyll drawe all men
vnto me. Thys sayde Iesus signyfeng
what deeth he shulde dye. The people an
swered hym we haue herde of the lawe
that Christ abydeth euer. And howe say
est thou then that þe sonne of man must
be lyfte vp, who is the sonne of man?
Iesus sayde vnto the, yet a litle whyle
is that lyght wyth you, walke whyle ye
haue lyght lest darcknes come on you.
He that walketh in the darke, woteth

Pyssles and Gospels.

not whether he goeth. But whyle ye haue lyght, beleue on þ̄ lyght, that ye maye be the chyl dren of lyght.

The Pyssle on saynt Mathewes daye.

The similitude of the faces of the four beastes. The face of a man, and þ̄ face of a Lyon, on the ryghthāde of þ̄ four of thē. And the face of an ore on the lefte hande of þ̄ four of thē. And the face of an Eagle aboue thē four. And theyꝝ faces, ⁊ their wynges stretched out aboue on hye. Eche had two winges coupled together. And two þ̄ couered theyꝝ body, ⁊ they went all streyght forwarde, and whither they had lust to go, thither they went, and turned not backe agayne in theyꝝ goynge. And the similitude of þ̄ beastes, and the fallowen of them was as burnynge coles of fyre, and as fyre brādes, walkynge betwene the heates and the fyre dyd shyne, and out of the fyre proceded lyghtnyng, and the beastes ranne, and returned after the fallowen of lyght wynges.

in Englyshe.

Fo. cxxii.

The Gospell on saynte Mathewes daye. Mat. ix.

When Iesus went forth, he sawe a mā^{lyt} receyuyng of the custome, named Mathewe, & sayd to him. Follow me, & he arose & folowed him. And it came to passe that when Iesus sat at meate in the house, behold many publicanes and synners came, and sat downe also wth Iesus & his disciples. When the Pharisees had perceyued that, they sayde to his disciples. Why eateth youre master wth publicanes and synners? When Iesus herde that, he sayde vnto them. The hole nede not the physicyon, but they that are sycke. Go and lerne what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not come to call the ryghtwylse: but the synners to repentaunce.

The Bystle on saynt Mychaels daye. The. i. Chap. of the Reuelacyon of S. Joyn. A.

Iesus sent & shewed by hys angell vnto hys scruant John, which bare recorde of the worde

Pyssles and Gospels.

not whether he goeth. But whyle ye haue lyght, beleue on þe lyght, that ye maye be the chyldren of lyght.

The Pyssle on saynt Mathewes daye.

The similitude of the faces of the fourc beastes. The face of a man, and þe face of a Lyon, on the ryghthade of þe fourc of the. And the face of an ore on the lefte hande of þe fourc of the. And the face of an Egle aboue the fourc. And theyr faces, & their wynges stretched out aboue on hye. Eche had two wynges coupled together. And two þe couered theyr body, & they went all streyght forwarde, and whyther they had lust to go, thither they went, and turned not backe agayne in theyr goynge. And the similitude of þe beastes, and the faschyon of them was as burnynge coles of fyre, and as fyre brades, walkynge betwene the heates and the fyre dyd shyne, and out of the fyre proceded lyghtnyng, and the beastes ranne, and returned after the faschyon of lyght wynges.

in Englyshe.

Jo. cxiii.

The Gospell on saynte Mathewes daye. Mat. ix.

When Iesus went forth, he sawe a mā^sy^t receyving of the custome, named Mathewe, & sayd to him. Follow me, & he arose & folowed him. And it came to passe that when Iesus sat at meate in the house, behold many publicanes and synners came, and sat towne also wth Iesus & his disciples. When the Pharisees had perceyued that, they sayde to his disciples. Why eateth youre master wth publicanes and synners? When Iesus herde that, he sayde vnto them. The houle nede not the physicion, but they that are sycke. Go and lerne what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not come to call the ryghtwylse: but the synners to repentaunce.

The Bystle on saynt Mychaels daye. The. i. Chap. of the Reuelacyon of S. Iohn. A.

Iesus sent & shewed by hys angell vnto hys seruaut Iohn, which bare recorde of the worde

Epistles and Gospels
of God, and of the testimonie of Iesus
Christ, and of allthynges that he sawe.
Happye is he that heareth and readeth
the wordes of the Prophecy, and kepeth
those thinges which are wyrtten therein,
for the tyme is at hand. John to the. vii.
congregacyons in Asia. Grace be wyth
you, and peace from him which is, and
which was, and which is to come, and
from the. vii. spirites, whiche are present
before hys throne and fro Iesus Christe
which is a faythfull wytnesse, and first
begotten of the dead, and Lorde ouer þ
kynges of the earth, vnto hym that lo-
ued vs, and washed vs from oure syn-
nes: in hys awne bloude.

**The Gospell on saynt Micha-
els daye. The. xviii. Chapter of
Math. A.**

AHe disciples came vnto Iesus sa-
ying who is þ greatest in þ kyng-
dome of heuen? Iesus called a chylde to
hym, and set hym in the myddest of the
and sayde. Verely, I saye to you, except
ye turne and become as chyl dren, ye can
not entre into the kyngdome of heuen.

in Englyshe.

Fo. cxxiii.

Whosoever therfore shall submyt hym
selfe as a chylde, he is the greatest in þ
kyngdome of heuē, & whosoever recey=
ueth suche a chylde in my name, recey=
ueth me: but whosoever offendeth one of
these lytell ones, which beleueth in me, it
were better for hym that a mylstone we=
re hanged about his necke, & þ he were
drowned in þ depth of þ see. Wo be vn=
to the worlde, by cause of offences. how=
beit, it can not be auoyded, neuerthelesse
wo be to þ man: by whom þ offence com=
meth. Wherfore yf thy hande or thy fo=
te gyue þ an occasion of euyl: cut him of,
cast hym from the, it is better for the to
entre into lyfe halte or mayned, rather
then þ shuldest hauyng two handes, or
two fete, be cast into þ euerlastyng fyre.
And yf also thyne eye offende þ, plucke
hym out & cast him from þ. It is better
for þ to entre into lyfe w one eye, then
hauyng two eyes to be cast into þ hell
fyre. Se þ ye despyse not one of these ly=
tell ones. For I saye vnto you, þ in heuē
there aungells, beholde the face of my fa=
ther which is in heuen.

Epistles and Gospels

The Epistle on the translatiō of
saynt Edwardes daye the kynge &
confessor.

The iuste man wyl geue hys
herte and watche in the mor-
nyng to þe Lorde which made
hym, and wyl praye in the syghte of the
moste hyst. He wyl open his mouth in
prayer, & wyl praye for his synnes. And
yf the great Lorde wyl fulfyll him with
the sprete of vnderstandynge, he wyl
shewe forth the eloquence of hys wysdō
as swete shewes, and wyl knowledge
to the Lord in prayer and he wyl directe
his counsell and disciplyne, & wyl haue
counsell in secreete thynges, and he shall
speake openly the disciplyne of his doc-
tryne, and shall gloze in the testament of
the Lorde. Many men shall prayse hys
wysedome, and it shal not be done awa-
ye vnto the worldes ende. Hys remem-
braunce shal not go awaye, & his name
shal be requyred from generacyon into
generacyon.

in Englyshe. Fo. cxxiiii.

The Gospell on the translaicon
of saynt Edward the kynge. The
xi. Chapter of Luke.

Iesus sayde vnto his disciples: No
mā lyghteth a candell, and putteth
it in a pryuy place, nether vnder a bushel
but on a candellstyeke that they that co-
me in maye se lyght. The lyghte of the
bodey is thyne eye. Therfore when
thyne eye is synge then is all thy body
full of lyghte, but yf thyne eye be euell
then shall all thy bodey be full of dar-
knes. Take hede therfore that the lyghte
whiche is in the, be not darknes, for yf
thy body shal be lyght hauynge no parte
darke, then shall all be full of lyghte,
euen as whē a cādel doth lyght therewith
his bryghtnesse.

The Epistle on S. Lukes daye
Euangeliste. As before on S. Ma-
thewes daye Apostle.

The Gospell on saynt Luke the
Euangelistes daye. The. x.

Chapter of saynt
Luke. A.

¶ iiii

Pyssles and gospels.

Our Lozde appoynted other seven-
tye also and sent the two and two
before hys face, into every cytie & place,
whether he hym selfe wolde come. And
sayd vnto them: the haruest is great, but
the labourers are fewe: praye therefore y
Lozde of the haruest to sende forth the hys
labourers into his haruest. Go your wa-
yes, beholde I sende you forth as labes
amonge y wolues. Beare no wallet ney
ther scryp, ne shoes, and salute no man
by the waye. In what house soeuer ye
enter in, fyrst say: Peace be to this house
And yf the sonne of peace be there, your
peace shall reste on hym, yf not, it shall
retourne to you agayne: and in the same
house tary styll eatynge and drynkynge
suche as they haue: for the labourer is
worthy his reward.

The Pyssle on Symon and Ju-
da: Daye. To y Romaynes the. viii.
Chapter. E

Bethen, we knowe well that
all thynges worke for the beste
to the that loue God, whyche
also are called of purpose for those whi-

che he knewe before, he also ordeyned before that they shulde be lyke fastyoned to the shape of his sonne, that he myght be the fyrste begotten sonne amonge many brethren. Moreover those which be appoynted before, them also he called, and those which he called, them also he iustified, and those which he iustified them he also glorified. What shal we the say vnto these thynges? yf God be on oure syde, who can be agaynst vs, which spared not his owne sonne, but gaue hym for vs all, howe shall he not wyth hym geue vs all thynges also. Who shal laye any thyng to the charge of Godes chosen? It is God that iustifyeth, who then shall condemne? It is Christ whiche is dead yee rather which is rylen agayne, whych is also on the ryghthande of God and maketh intercessiō for vs, who shall separate vs frō Godes loue? Shall tribulacion or angurthe or persecucion, eyther hunger, eyther nakednes, eyther pcell, eyther swearde, as it is wyrtten, for thy sake are we kylled al daye longe and are counted as shepe appoynted to be

Epistles and Gospels

Wayne. Neuertheles in all these thynges we ouercome strongly, thorow his helpe that loued vs. Yea & I am sure that neyther death, neyther lyfe, nor angell, nor rule, neyther power, neyther thynges presente, nor thynges to come, neyther hyghth, neyther loweth, neyther any o:ther creature shall be able to departe vs from goddes loue, whiche is in Christe Iesu oure Lorde.

The Gospel on Symō and Iudas daye. The.xv. Chapter of S. Iohn. ¶

Iesus sayd vnto his disciples: thus I commande you, that ye loue together, yf the worlde hate you, ye knowe that it hated me befoze it hated you, yf ye were of the worlde, the worlde wolde loue his owne. Because ye are not of the worlde: but I haue chosen you oute of y worlde, therfore hateth you the worlde. Remembre my sayinge that I sayde vnto you: the seruaunt is not greater then hys Lorde, yf they haue persecuted me, so wyll they persecute you, yf they haue kept my sayiges, so wil they kepe yours

in Englyshe.

Jo. xxxvi.

But all these thynges wyll they do vnto you, for my names sake because they haue not knowen him that sente me. If I had not come and spoken to the, they shulde haue no synne, but now haue they nothyng to cloke theyr synne wyth all. He that hateth me hateth my father. If I had not done workes amonge them which none other mā dyd, they had not synne, but now haue they sene it, & yet haue hated both me and my father, euen that the sayinge myght be fulfylled that is wyttē in theyr lawe. They hated me without a cause.

The Byble on Alhalowes day.
The. vii. Chapter of the reuelacion
of saynt John. A

I John sawe an angell ascēdyng fro
the ryfing of the sonne, which had
the seale of þe luyngē God, & he cryed w
a loude voyce to þe foure angels (to whō
power was geuē w hurte the earth, & the
see) sayinge: Hurte not the earth neyther
the see, neyther the trees, tyll we haue
sealed the seruauntes of oure God in
theyr foreheades, and I herde the nōbre

Byssles and Gospels

of the which were sealed, and ther were
sealed. L. and. xliiii. thousande, of all the
trybes of Israel. Of the trybe of Iuda,
were sealed. xii. M. Of the trybe of Ru-
ben, were sealed. xii. M. Of the trybe of
Gad, were sealed. xii. M. Of the trybe of
Asser, were sealed. xii. thousande. Of the
trybe of Reptalim, were sealed. xii. M.
Of the trybe of Manasses, were sealed
xii. M. Of the trybe of Symeon, were
sealed. xii. M. Of the trybe of Leuy, were
sealed. xii. M. Of the trybe of Issachar,
were sealed. xii. M. Of the trybe of Zabulon,
were sealed. xii. M. Of the trybe of
Joseph, were sealed. xii. M. Of the trybe
of Ben Iamin, were sealed. xii. M. After
thys I behelde, and lo a greate multy-
tude (whyche no man coulde nombze,) of
all nacions and people, and tonges, stode
before the seat, and before the lambe, clo-
thed with longe whyte garmentes and
Palmes in therz hādes, and cryed with
a loude voyce, sayinge: Saluacion be a-
scribbed to hym that sitteth vpon the
seat of oure God, and vnto the lambe,
and all the angels stode in the compasse

in Englyshe. Fo. cxxvii.

of the seate, and of the elders, and of the
iiii. beastes, and fell before the seate on
theyr faces and worshypped God, say-
inge: Amen. Blessyng and gloye, wyses-
dome and thanks, and honour & power
and myght be vnto our Lorde God, for
euer more. Amen.

The Gospell on Allhalowes daye.
ye shall fynde this gospell on
Relyke Sondaye.

The Pysle on all soules daye.
The. iiii. Chapter of the first pysle
to the Thessalonians. **L**

Wolde not brethzen haue you
ynnoraunt as concernyng the
whiche are fallen a slepe, that
ye sorow not as other do whi-
che haue no hope. For yf we
byleue that Iesus dyed and rose agayne
euen so them also which slepe by Iesus
wyl God bringe agayne wyth hym.
And thus saie we vnto you in the worde
of the Lorde, that we which lyue and are
remaynyng in the comynge of the
Lorde, shall not come ere they which
slepe, for the Lorde hym selfe shal descēd

Epistles and Gospels.

from heauen wyth a shout and the
voyce of the archangell, and trompe of
God, and the dead in Christ shall aryse
fyyste. Then shall we which lyue and re-
mayne be caught vp wyth them also in
the cloudes to mete the Lorde in the ayre
and so shall we euer be with the Lorde.
Wherfore comforte your selues one ano-
ther with these wordes.

The Gospel on al Soules day.
The. xi. Chapter of Iohn. **I**

Martha sayde vnto Iesus. Lorde if
thou haddest ben here, my brother
had not bene dead: but neuerthelesse I
knowe that whatsoeuer thou askest of
God, God wyll geue it the. Iesus sayde
vnto her: Thy brother shall ryse agayne.
Martha sayde vnto him: I knowe well
þ he shall aryse agayne in þ resurrection
at the last daye, Iesus sayde vnto her I
am the resurrection and the lyfe. Whoso-
euer beleueth on me ye thoughe he were
deade, yet shall he lyue: and whoso-
euer lyueuerh, and beleueth on me shall neuer
dye. Beleuest thou this? She sayde vnto
hym: yee Lorde, I beleue that thou arte

in Englyshe.

Fo. cxxviii.

Christe the sonne of God whiche haste
come into the worlde.

The Epistle on saynt Kather-
yngs daye.

Iorde I dyd lyfte vp my pra-
yer vpo the earth, & besought
to be deliuered from death. I
called vpon the Lorde, the father of my
Lorde, that he shall not leaue me helpe-
lesse in the daye of my tribulacyon, & in
þ daye of that proude mā, I prayled thy
name perpetually and honoured it wyth
confession and my prayer was hearde, &
thou sauedest me that I perished not
and deliueredest me oute of the tyme
of vnyghteousnes. Therfore I wyll
confesse and prayse the, and wyll blyss
the name of the Lorde.

The Gospell on saynte Katheryns
daye, ye shall fynde this Gospell
on saynt Margare-
tes daye.

The Epistle on the daye of wed-
dyng. The. vi. Chapter of the fyrst
Epistle to the Corinthyans. **R**

Epistles and Gospels

Brethren, remember you not that your bodies are the members of Christe, shall I now take the members of Christe and make them the members of an harlot? God forbid. Do ye not understande that he whiche coupleth hym selfe wth an harlot, is become one bodye for two (sayeth he) shall be one flesh, but he that is ioyned vnto the Lorde, is one sprete, flee fornicacion. All synnes that a man doth, are without the bodye, but he that is a fornicator, synneth agaynst his owne bodye. Knowe not ye howe that your bodies are the temple of the holie ghoste, which is in you, whom ye haue of God, and howe that ye are not youre owne: for ye are derely boughte. Therefore glorify ye God in your bodies, and in your spirites, for they are goddes.

The Gospell on the day of weddyng. The. xij. Chapter of Mathewe.. A

The Pharyses came to Iesus to tempte hym, and sayde to him: Is it lawfull for a man to put awaye his

in Englyshe. Fo. cxxxi.

wyfe for all maner of causes: He answered and sayde vnto them. Haue ye not redde howe that he which made man at the begynnyng made the man and woman and sayde. For thys thyng shall a man leaue father and mother, and cleue vnto his wyfe, and they twayne, shal be one fleshe. Wherfore nowe are they not twayne: but one fleshe. Let no man therfore put a sonder that which God hath coupled together.

Here endeth the Byssles and
Gospels of the sayntes.

R

A table wherin ye maye

fynde the Gospelles and Wyttles of all
the Sondages and sayntes dayes, that
are red i the church all the whole yere.

On newe yeares daye.

Moost dere beloued Tytus. fo. ii.

And when eyght dayes.

On the twelue daye.

And therfore get the by the tymes. fo. ii.

Whan Iesus was bozne. fo. iii.

On the Sondaye within the bras
of Epiphany.

Up and receyue lyght Ierusalem. fo. iiii.

Iohn sawe Iesus commyng to hym.

On the fyrst sondaye after the bras
of Epiphany.

Brethren, I beseeche you by the. fo. iiii.

Whan Iesus was twelue yere olde. fo. v.

On the second sondaye after the
bras of Epiphany.

Brethren seyng that why hane. fo. v.

There was a mariage in Cana. fo. vi.

On the. iiii. sondaye after the
bras of Epiphany.

Brethren be not wyse in youre. fo. vi.

Whan Iesus was come downe. fo. vii.

On the. iiii. sondaye after the
bras of Epiphany.

The table.

Brethre owe nothyng to any mā. fo. vii.
When Iesus entred into a shyp.

**On the. v. sondaye after the bras
of Epiphany.**

Brethren nowe as elede of God. fo. viii.
Iesus sayde to his disciples. fo. ix.

**On the Sondaye after weddyng
goeth out.**

Brethren, perceyue you not howe. fo. ix.
Iesus sayde to his disciples. fo. x.

**On the sondaye called sexages
sima.**

Brethren ye suffer fooles gladly. fo. xi.
When muche people were gathered.

**On the sondaye called Quinquages
sima.**

Brethre ye though I speake wyth. f. xii.
Iesus toke to hym the. xii. & sayd. fo. xiii.

On asshewednesdaye.

Oure Lorde sayth turne ye wyth. f. xiiii.
Christ sayde to his disciples.

**On the fyft sondaye in
lent.**

Brethren, we exhorde you that ye. fo. xv.
Then Iesus was led awaye of the.

On the. ii. sondaye in lent.

We beseeche you brethren and. fo. xvi.
Iesus went thence and departed. fo. xvii.

**On the. iii. sondaye in
lent.**

The table.

Brethre be ye folowers of god, as fo. xvi.
Jesus was castyng out of a dyuell. fo. xvii.

On medlent Sondaye.

Brethre, it is wyttē that Abrahā. f. xviii.
Jesus wēt his waye ouer the see of. f. xix.

On passion Sondaye.

Brethren, Christ beyng an hye. fo. xx.
Jesus sayd to the cōpany of the Jewes.

On Plame Sondaye.

Brethren, let the same mynde. fo. xxi.
Jesus sayde to his disciples. fo. xxii.

On Easter daye.

Brethre, pource the old leuen. fo. xxxiii.
Marye Mag. & Mary Jacoby. fo. xxxv.

On the mondaye in Easter
weke.

Peter stode bp amōge the people. f. xxxv.
Two of the disciples of Jesu. fo. xxxvi.

On the Towydaye in Easter weke.

Paule stode bp, & bekened. fo. xxxvii.
Jesus him selfe stode in the.

On the Wednydaye in Easter
weke.

Peter openyng his mothe sayd. f. xxxviii.
After that Jesus shewd hym. fo. xxxix.

On the fyrst Sondaye after
Easter.

Moost dere beloued brethren. fo. xl.
The same daye at nyght which.

On the. ii. sodaye after Easter.

The table.

Moost dere beloued brethre Christ. fo. xli
Jesus sayde to his disciples.

On the .iii. Sondaye after Easter.

Moost dere beloued brethzen I fo. xlii.
Jesus sayde to his disciples after.

On the .iiii. sondaye after
Easter.

Moost dere beloued brethzen. fo. xliii.
Jesus sayde to his disciples now.

On the .v. Sondaye after
Easter.

Moost dere beloued brethzen. fo. xliiii.
Jesus sayde to his disciples.

On the mondaye in Crosse
dayes.

Moost dere beloued brethzen. fo. xlv.
Jesus sayde vnto his disciples.

On the asseneyon enen.

The multitude of them that. fo. xlv.
Jesus lyfde vp his eyes.

On the asseneyon
daye.

In the former treatyse dere. fo. xlvii.
After that Jesus appeared. fo. xlviii.

On the sondaye after Assen-
eyon daye.

Moost dere beloued brethzen. fo. xlviii.
Jesus sayde vnto his disciples. fo. xlix.

On Wytson Sondaye.

The Table

When the fyfth daye was come Jesus sayde vnto his disciples On the mondaye in Wytson weke.	fo. xliij. fo. l.
Peter opened his mouthe Jesus sayde vnto a ruler On the tewe daye in Wytson weke.	fo. l. fo. li.
When the Apostles whych Jesus sayde vnto his discyples On the wednisdaye in Wytson weke.	fo. lii. fo. liii.
Peter stepte forth with the elenē Jesus sayde to his disciples On Trinite sondaye.	fo. liii. fo. liii.
I looked bp and sawe a doze open There was a man of the On Corpus Christi daye	fo. liii. fo. liii.
Brethren that which I gaue Jesus sayde vnto his disciples On the fyrst sondaye af- ter Trinite.	fo. lvi. fo. lvi.
Moost dere beloued brethren Jesus put forth a parable On the. ii. sondaye af- ter Trinite	fo. lvi. fo. lvi.
Mervayle not my brethren Jesus put forth a symilitude On the. iii. sondaye af- ter Trinite	fo. lviij.

The Table.

Brerhzen submyt your selues
The publycans and synners

fo.lij.

On the.iii.sondaye af-
ter Trinite.

Brerhzen I suppose that the
Jesus sayde vnto his disciples

fo.lx.

On the.v. sondaye af-
ter Trinite.

Brerhzen be ye all of one mynde
When the people pzeassed

fo.lxi.

On the.vi.sondaye af-
ter Trinite

Brerhzen remembze ye not
Jesus sayde vnto his disciples

fo.lxii.

fo.lxiii.

On the.vii.sondaye af-
ter Trinite.

Brerhzen I wyll speake grosly
When ther was a very great

fo.lxiii.

fo.lxiv.

On the.viii.sondaye af-
ter Trinite.

Brerhzen We are nowe detters
Jesus sayde vnto his disciples.

fo.lxiiii.

On the.ix.Sondaye af-
ter Trinite.

Brerhzen We maye not luste
Jesus put forth a tymilitude

fo.xv.

On the.x.Sondaye af-
ter Trinite.

Brerhzen ye knowe that ye
When Jesus came nere to

fo.lxvi.

fo.lxvii.

The Table

On the .xi. Sondaye after Trinite.
Brethren as pertaynyng to the fo. lxxvii.
Jesus put forth a symyltude. fo. lxxviii.

On the .xii. Sondaye after Trinite.
Brethren such trust haue we fo. lxxviii.
Jesus departed from the coastes fo. lxxix.

On the .xiii. sondaye after Trinite.
Brethren to Abraham and fo. lxxix.
Jesus sayde vnto hys disciples fo. lxxx.

On the .xiiii. sondaye after Trinite.
Brethren walke in the spryte fol. lxxxi.
As Jesus wente to Ierusalem

On the .xv. sondaye after Trinite.
Brethren yf we lyue in the spryte fo. lxxxi.
Jesus sayde vnto his discyples

On the .xvi. sondaye after Trinite.
Brethren I desyre you that ye fo. lxxxii.
Jesus went into a cytie fo. lxxxiii.

On the .xvii. sondaye after Trinite.
Brethren I Which am in bōdage fo. lxxxiii.
When Jesus went into the house

On the .xviii. sondaye after Trinite
Brethren I thanke my God fo. lxxxv.
The Wharyses went vnto Jesus

On the .xix. sondaye after Trinite
Brethren be ye renewēd in the fo. lxxxvi.
Jesus entred into a shyppe

On the .xx. sondaye after Trinite
Brethren take hede that ye fo. lxxxvii.
Jesus sayde vnto his disciples

The Table.

On the .xxi. sondaye after Trinite
My brethren be stronge in the fo. lxxviii.
There was a certen ruler.

On the .xxii. sondaye after Trinite
Brethren we trust in our Lorde fo. lxxix.
Jesus put forth a symilitude

On the .xxiii. sondaye after Trinite.
Brethren folowe ye me fo. lxxx.
The Pharyses went and toke fo. lxxxi.

On the .xxiiii. sondaye after Trinite
Brethren we cease not prayeng fo. lxxxi.
Whyle Jesus spake vnto the people

On the sondaye next before Aduent
Brethren beholde the dayes fo. lxxxii.
When Jesus lyfted vp his eyes

On the Dedication daye
I John sawe the holy cyrie fo. lxxxiii.
Jesus entred in & went thozowe

On the fyfth sondaye in Aduent.
Brethren we knowe that the fo. lxxxiiii.
When Jesus drewe nere to

On the .ii. sondaye in Aduent
Brethren what thynges soener fo. lxxxv.
Jesus sayde to his disciples

On the .iii. sondaye in Aduent
Brethren let men this wyse fo. lxxxvi.
When John beyng in prison.

On the .iiii. sondaye in Aduent
Brethren reioyse in the Lord. fo. lxxxvii.
Then the Jewes sent prestes

The table.

At hye masse on Christmas daye;	
Brethren God in tymes past	fo. lxxxviii.
In the begynnyng was the	fo. lxxxix.
On saynt Steuens daye.	
Steuens full of fayth & power	fo. lxxxix.
Jesus sayd vnto the Jewes	fo. xc.
On saynt John the Euang gelystes daye.	
We that feareth God	fo. xc.
Jesus sayde to Peter	fo. xci.
On chyldermas daye.	
And I loked and lo a lambe	fo. xci.
The angell of the Lorde	fo. xcii.

**Here begynneth the
table of the Wyttles & Gospels
on the sayntes dayes.**

On saynt Andrewes daye.

Brethren the belyfe of the hart	fo. xcii.
As Jesus walked by the see	fo. xciii.
On saynt Nycolas daye.	
Beholde an excellent preest	fo. xciii.
Jesus sayde to his disciples	fo. xciii.
On the conception of our Lady.	
As a byne so brought I forth	fo. xciii.
Thys is the boke of the	fo. xciv.
On saynt Thomas daye the Apostle.	

The table.

Brethren now ye are no more fo. p. xl.

Thomas one of the twelve

On the conuersion of saynt Paule

Saule yet breathynge out fo. xvi.

Peter sayde vnto Iesus fo. xviii.

On Candelmas daye

Beholde I sende my messenger fo. xxviii.

When the tyme of purification

On saynt Mathias daye.

Peter stode vp in the fo. xxx.

Then Iesus answered fo. C.

On the annunciation of
our Lady.

Our Lorde spake to Achas fo. C.

And in the syxt moneth fo. ci.

On saynt Georges daye.

My brethren count it fo. ci.

Iesus sayde vnto his disciples fo. cii.

On saynt Marke the Euang-
elistes daye.

Brethren vnto enery one fo. ciit.

I am the true vyne

On Philippe and James daye.

Then shall the ryghteous fo. ciit.

Iesus sayde vnto his disciples fo. ciit.

On the innencion of the Crosse.

Brethren I haue trust fo. ciit.

There was a man fo. cv.

On the natiuite of saynt

John Baptist.

The table.

At hye masse on Christmas daye.	
Brethren God in tymes past	fo. lxxxviii.
In the begynnyng was the	fo. lxxxix.
On saynt Steuens daye.	
Steuens full of fayth & power	fo. lxxxix.
Jesus sayd vnto the Jewes	fo. xc.
On saynt John the Euangelystes daye.	
He that feareth God	fo. xc.
Jesus sayde to Peter	fo. xcii.
On chyldermas daye.	
And I loked and lo a lambe	fo. xcii.
The angell of the Lorde	fo. xciii.

**Here begynneth the
table of the Wyttles & Gospels
on the sayntes dayes.**

On saynt Andzews daye.	
Brethren the belyfe of the hart	fo. xciii.
As Jesus walked by the see	fo. xciii.
On saynt Mycolas daye.	
Beholde an excellent preest	fo. xciii.
Jesus sayde to his disciples	fo. xciii.
On the conception of our Lady.	
As a vyne so brought I forth	fo. xciii.
This is the boke of the	fo. xciv.
On saynt Thomas daye the Apostle.	

The table.

Brethren now ye are no more fo. p. xl.

Thomas one of the twelue

On the conuersion of saynt Paule

Saule yet breathynge out fo. xvi.

Peter sayde vnto Iesus fo. x. viii.

On Candelmas daye

Beholde I sende my messenger fo. x. viii.

When the tyme of purification

On saynt Mathias daye.

Peter stode vp in the fo. x. ci.

Then Iesus answered fo. C.

On the annunciacion of
our Lady.

Our Lorde spake to Achas fo. C.

And in the syxt moneth fo. ci.

On saynt Georges daye.

My brethren count it fo. ci.

Iesus sayde vnto his disciples fo. cii.

On saynt Marke the Euang-
gelistes daye.

Brethren vnto enery one fo. ciii.

I am the true vyne

On Whilippe and James daye.

Then shall the ryghteous fo. ciii.

Iesus sayde vnto his disciples fo. ciui.

On the innencion of the Crosse.

Brethren I haue trust fo. ciuii.

There was a man fo. cv.

On the natiuite of saynt

John Baptist.

The Table.

Thus sayeth the Lorde
Elizabethes tyme fo. cbi.

On saynt Peter and Paules daye
In that tyme Herode fo. cbi.
When Iesus came into fo. cbii.

On the commemoracion of
saynt Paule.

I certifie you brethren
Peter sayde to Iesus fo. cbiii.

On the visitacion of our Lady.

I am the floure of the
Mary arose in those dayes fo. cii.

On Kelyke sondaye.

These are the men of mercy
When Iesus sate the people fo. c.

On saynt Margaretes daye

O Lorde my God thou haste
Iesus sayde to his discyples fo. c.

On Mary Magdalenes daye

A woman of power fo. cxii.

One of the Wharyses. fo. cxiii.

On saynt James daye the Apostle

Brethren now ye are no more fo. cxiiii.

There came vnto Iesus

On saynt Annes daye.

ye shall fynde this Wylle on Mary Mag
dalenes daye in fo. cxv.

ye shall fynde thys Gospell on the conce
pcion of our Lady in fo. cxv.

On saynt Peters daye ad vincula

The Table.

When Peter came out of fo. cxv.

The Gospell ye shall fynde on saynt Peters and Pauls daye in fo. cxviii.

On the transfiguration of our Lorde Moost dere beloved brethren fo. cxv.

Jesus toke Peter and James fo. cxvi.

On the feast of the name of Jesus Peter full of the holy ghost fo. cxvi.

The Angell of God fo. cxvii.

On saynt Laurence daye Brethren he whyche fo. cxviii.

Jesus sayde vnto his disciples

On the assumption of our Lady.

In all those thynges fo. cxviii.

Jesus entred into a certayne

On saynt Bartylmewes daye.

Brethren nowe ye are fo. cxix.

There was a stryfe

On the decollation of saynt John

The lokyng after of fo. cx

Herode the kynge hymselfe fo. cx

On the nativite of our Lady

ye shall fynde this Wyttle wyth the Gospell on the concepyon of our Ladye in fo. xciii. and ccb.

On the exaltacion of the crosse

Jesus sayde vnto his disciples fo. cxxi.

On saynt Mathewes daye.

The simylytude of the faces fo. cxxi.

When Jesus Went forth fo. cxxii.

The Table.

On saynt Mychaels daye
Jesus sent and shewed fo. cxxii.

The disciples came vnto Jesus
On the translation of saynt
Edwardes daye.

The iust man wyll gene fo. cxxiii.
Jesus sayde vnto his disciples fo. cxxiiii.

On S. Lukes daye the Euangelist
This pyssle shall ye fynde on saynt Mar
thewes daye in. fo. cxxv.

Our Lord appoynted ether se. fo. cxxvi.

On Symon and Judas daye
Brethren we knowe well fo. cxxvii.

Jesus sayde vnto his disciples fo. cxxviii.

On Alhalowes daye
I John sawe an angell fo. cxxix.

Ye shall fynde this gospel on Relyke
daye in. fo. cxxx.

On Alsonles daye
A wolde not brethren haue you fo. cxxxi.
Ourtha sayde vnto Jesus.

On saynt Katherine daye
Lorde I dyd lyfte vp my fo. cxxxii.
The Gospell ye shall fynd on saynt Mar
garetes daye in. fo. cxxxiii.

On the weddynge daye
Brethren re'membre you not fo. cxxxiiii.
The Wharyses came to Jesus.

There endeth the table of the
Pyssles and Gospels

